The Improvement Era



New Trails in the New Year
GEHLER

JANUARY, 1941
VOLUME 44 NUMBER 1
RETURN POSTAGE GUARANTEED
SALT LAKE CITY, UTAH



SYMBOL of SERVICE

In 1921 Radio Station KSL began broadcasting. A few scattered listeners with crystal sets listened. First as KZN, then as KFPT, finally as KSL the listening audience grew.

Today KSL's 50,000-watt signal is heard literally around the world.

In these twenty years, KSL has kept pace with the demands of its listeners. Today, the call letters "KSL" are a symbol of service to everyone who tunes in his radio. Expert planning of programs, careful production of every moment of radio time makes possible a presentation designed to serve the listening preferences of KSL's entire listening audience.

During 1941, as for every year, KSL dedicates its broadcasting schedule to those who listen—a service which makes the call letters "KSL" first stop on listening dials everywhere.

KSL

50,000 Watts

1130 Kilocycles

ANCIENT AMERICA

IN THE LIGHT OF RECENT FINDINGS

By CHARLES E. DIBBLE

DR. S. G. MORLEY (dean of Mayan scholars) in recent writings states that about one hundred fifty Mayan glyphs have been deciphered. They deal primarily with the calendar and astronomy. There remain approximately three hundred undeciphered glyphs. To quote Dr. Morley:

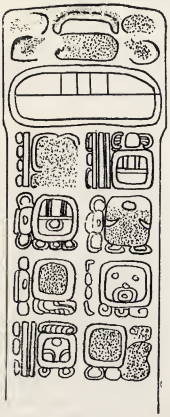
Whatever their significance may be, it is the same everywhere; that is to say, they must treat of matters common to all, such as generally accepted astronomy and the common religious philosophy arising therefrom, and not of purely local matters. Throughout the Maya area, the undeciphered glyphs deal with an extremely limited subject matter and are essentially homogeneous.

.

Recent anthropological research reveals ever-increasing evidence of cultural and material exchange in Indian America. Middle American design motifs (such as death symbols, feathered serpents, etc.) appear in southeastern United States (Alabama and Mississippi); gold ornaments from Colombia appear in Chichen Itza, Yucatan; goldwork from Peru has been found in Guatemala and southern Mexico; ball courts, similar to those in Central America, appear in Arizona.

.

This sketch is of a Mayan inscription showing a series of deciphered glyphs. Deciphered, they recorded a date 1,411,200 days after a starting date 4



Ahau 8 Cumhu (3113 B. C.). The date recorded on this inscription is 751 A. D. (Goodman - Thompson correlation). The decipherable part of Mayan recordings consists mainly of similar or related glyphs.

YOU NEED VICO WINTER GRADE OIL NOW!



Be sure to get complete protection for your car's costly engine parts when you change oil.



You need a fast-flowing, winter grade oil that's tough



enough to stand up under terrific engine heat, yet protects even in zero weather. VICO winter-grade motor oil gives you just that kind of protection.



Drive in at the sign of service.

VICO MOTOR OIL
PEP 88 GASOLINE

To Your Friends and loved ones away from home—
There is no better way of keeping them close to home and church ties.
Send the ERA



Built to Last!
Mosher Children's Chairs
All Hardwood
Durable Brown Walnut Finish
10-Inch 12-Inch and 14-Inch Heights
Utah-Idaho School Supply Co.
155 So. State St. Salt Lake City, Utah

The Improvement Era

"The Glory of God is Intelligence"

JANUARY, 1941

VOLUME 44 NUMBER 1

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

Heber J. Grant,
John A. Widtsoe,
Editors
Richard L. Evans,
Managing Editor
Marba C. Josephson,
Associate Editor

George Q. Morris, *General Mgr.*
Lucy G. Cannon, *Associate Mgr.*
J. K. Orton, *Business Mgr.*

Table of Contents

The Editor's Page

Settlement Heber J. Grant 9

Church Features

Greetings of the First Presidency 8
Wellsprings of Life Melvin J. Ballard 10
Andrew Jenson Albert L. Zobell, Jr. 12
Concerning Marriage J. Reuben Clark, Jr. 19
Chemical Aspects of the Word of Wisdom M. J. Miles 26
The "Before and After" of Church Beautification 28
Evidences and Reconciliations—XXXIII. What is the Meaning of the Title, "Prophet, Seer, and Revelator"? John A. Widtsoe 33

Why I Go to Church, Joseph J. Anderson 18
Whole-hearted Leadership, Fred Oliver 18
Line Upon Line, Earl Lyman Collins 22
Ledgers, James P. Sharp 23
Word of Wisdom Review 26, 38, 42
Church Moves On 30
Priesthood: Melchizedek 38
Aaronic 42
Ward Teaching 43
Genealogy 44
Tolerance, George A. Baker 44
Music 45
Mutual Messages: Executives, New Year's Greeting, ... 46
Special Interest 47
M Men-Gleaners 47
Explorers 48
Juniors 48
Scouts 48
Bee-Hive Girls 50
Field Photos 46, 47, 49, 50
Heeding the Warning, Weston N. Nordgren 51

Special Features

Easy Terms Ira J. Markham 13
Orrin Porter Rockwell—Chapters III, IV Nicholas Van Alfen 14
Hobbies E. J. Sorensen 16
Five Years on the San Juan William Mulder 20

Ancient America, Charles E. Dibble 1
Exploring the Universe, Franklin S. Harris, Jr. 4
Telefacts 4, 5
Inventory, Grace Yoneko Okimoto 19
Looking Back at Ancient America, William and Dewey Farnsworth 22
If, Jack Sears 23
On the Book Rack 35
Homing: What Are Your Words Worth? M. G. Addison 36
Handy Hints 36
Cooks' Corner, Barbara Badger Burnett 36
Index to Advertisers 37
William C. Clive, Harold H. Jenson 51
Your Page and Ours 64

Editorials

Escape Richard L. Evans 32
This Day Marba C. Josephson 32

Stories, Poetry, Crossword Puzzle

Orrin Porter Rockwell—Chapters III, IV. The True Story of a Man Nicholas Van Alfen 14
Sweet and Sophisticated John Sherman Walker 24

Frontispiece: The Designer, Edna S. Dustin 7
Poetry Page 29
The Gleaner's New Year, Linnie F. Robinson 50
Scriptural Crossword Puzzle 62
Metamorphosis, Hugh B. Brown 63

The Cover

THIS is offered as a symbol of the New Year, with old trails left behind, and new trails, yet to be made into places not yet traversed. The photograph is by Ray Atkeson.

Do You Know—

With what subjects the deciphered Mayan glyphs chiefly deal? 1
How far New York City's Empire State Building sways in a wind? 4
How much a tenth is when that tenth is owed you—and how much when you owe it? 9
Three basic laws which constitute the wellsprings of life? 10
How a boy and a girl, strangers to each other, found romance at the crossroads of a remote western valley? 10
For how many years Andrew Jenson has faithfully kept a diary? 12
What "easy terms" led one young man to discover—sooner than he expected? 13
Why Porter Rockwell wore his hair long? 14
Whether "collectomania" is a disease or a tonic? 16
How to defend the habit of going to church? 18
What a character inventory might prompt you to put up for "sale"? 19
Where Mormon colonists were repeatedly flooded out in their effort to found a settlement? 20
Where further evidences of the grandeur of ancient America are being uncovered? 22
The story of the woman who always had her tithing crop stolen? 23
How, chemically speaking, alcohol scars the nervous system? 26
What Cache Stake has done in the Church beautification program? 28
Who has been appointed Church secretary for finance? 30
The particular significance of the title "Prophet, Seer, and Revelator"? 33
How to remove ink from cloth without leaving a stain? 36
What the Panguitch Stake Third Quorum of Elders has accomplished recently? 39
How a woman's forgetfulness led to a rich genealogical treasure? 44
What pioneer musician, still living, has been content to serve "at home"? 51

EXECUTIVE AND EDITORIAL OFFICES:
50 North Main Street, Salt Lake City, Utah.
Copyright 1941, by Mutual Funds, Inc., a Corporation of the Young Men's Mutual Improvement Association of the Church of Jesus Christ of Latter-day Saints. All rights reserved. Subscription price, $2.00 a year, in advance; 20c single copy.

Entered at the Post Office, Salt Lake City, Utah, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October, 1917, authorized July 2, 1918.

The Improvement Era is not responsible for unsolicited manuscripts, but welcomes contributions. All manuscripts must be accompanied by sufficient postage for delivery and return.

NATIONAL ADVERTISING REPRESENTATIVES
Francis M. Mayo, Salt Lake City
Edward S. Townsend, San Francisco

MEMBER OF THE AUDIT BUREAU OF CIRCULATIONS

A MAGAZINE FOR EVERY MEMBER OF THE FAMILY



A Safeway Farm Reporter story of interest to Utah Farmers

From where I stood, on Clarence Durrant's place, I could see the whole green sweep of the Utah Valley, stretching north and south. Rimmed by towering rock mountains, this fertile land lies just south of the Great Salt Lake Valley. I was only a few miles from Provo, Utah County, which is held to be one of the best celery-growing sections in the state of Utah

Celery looks like a good cash crop says Clarence Durrant of Utah



CLARENCE DURRANT—six feet two and 255 pounds—was working with a fertilizer drill that straddled rows of young celery when I caught up with him. "What's going on here, Mr. Durrant?" I hailed.

"I'm just experimenting a bit to find what commercial fertilizer is best for my celery," he told me. "Celery is still a sideline with me—the most I've planted so far is six and a half acres. But I'm planning to put in a lot more. We've got the soil and climate, and most of us growers around here have artesian wells so we can irrigate often."

"What variety do you grow?" I asked

"We've developed our own variety—the Utah variety," answered Clarence Durrant. "And mister, our celery is real top quality. Crisp and not stringy, with lots of flavor."

"Got a good market for your crop?"

"Yes sir, we're in luck there, too. Our big celery shipments start in mid-fall, when there are seldom heavy shipments from other areas. So Utah celery is in demand. The Safeway people take large quantities, buying top quality and paying top prices. With Safeway distributing our celery direct to consumers—at low handling costs—I figure we Utah growers have really got hold of something."

"What kind of yields do you get?"

"That depends on the planting," Mr. Durrant explained. "Planting for dirt hilling—bleached celery—the yield is around 350 crates an acre. But if we grow green celery and don't hill it we can get up to 1500 crates to the acre. I like bleached celery myself but I hear green celery is healthier. Looks like it might be a good thing for us growers if people ate more green celery, doesn't it?"



Several artesian wells make irrigation water plentiful on the Durrant place. 40 acres are in grain, 50 acres in alfalfa seed and hay, 25 acres in alfalfa for hay only, and some fallow. The family keeps about 25 milking cows. "The milk check gives us our living expenses," said Mr. Durrant. "The alfalfa seed pays running costs on the farm—and with any left over we buy a new piece of equipment. Once we really get our celery underway it should give us a little for the proverbial rainy day. I've got to do well with celery—just recently they made me president of the Utah Celery Cooperative Association"



D. O. Dastrup is manager of the Safeway store in Provo where the Durrants trade. "With seven young children we naturally have to get the most for our money—you bet we trade at Safeway," Mr. Durrant told me

For the Good of Your Clothes

PAR SOAP

Contains "Pyro"

It's hard to believe, perhaps, that a soap that's so rough on dirt could be so gentle with clothes . . . even the most delicate of fabrics. But it's true of PAR! Par also contains "Pyro" to insure free rinsing and prevent scum and wash-tub ring.

For the Good of Your Hands

PAR SOAP

Contains Glycerine

PAR would be easy on your hands, even without glycerine. But this "hand-lotion ingredient" makes it even kinder to smooth, tender skin. So get PAR at your grocer's.



IN 2 SIZES

"Regular" and "Giant"

FIRST CHOICE

IN LOS ANGELES

ALEXANDRIA HOTEL

5th at Spring

Tariff from $2.50

A Tub and Shower in Every Room

Recognized Utah Headquarters in Los Angeles

CLAYTON V. SMITH, Managing Director
Formerly of Salt Lake City

To Your Friends

and loved ones away from home—

Send the ERA

There is no better way of keeping them close to home and church ties.

Exploring the Universe

By Franklin S. Harris, Jr.

A FOOTBALL helmet with a molded plastic shell and lined with padding is a new application of plastics.

DEW, rather than the ultra-violet rays in sunshine, seems to be the most important factor in the failure and deterioration of automobile paint. By putting their cars in garages at night automobile owners can prevent dew from falling on the body. Tests in Florida found the exposure from midnight until noon was harder on the finish than from noon to midnight, suggesting that dew followed by sunshine was the cause. Rain did not have the same effect as dew.

AS MANY as a hundred million dirt particles have been found in a single cubic foot of air in a particularly dirty city.

How much does New York City's Empire State Building move in a wind? F. H. Frankland, during a five-year test, found that in a wind of eighty miles an hour the building took a temporary lean of about two and three-quarters inches, and then swayed, at the rate of almost eight times a minute, through an eight-inch arc. On one side the building swayed to one and three-quarters inches, up-wind, and on the other side six and three-quarters inches from vertical, down-wind.

SEALS can stay under water for twelve to fifteen minutes.

A CORAL-HAUNTING crab from Mauritius Island in the Indian Ocean invariably grasps two anemones, one in each claw, and uses them both for defense and for feeding. When attacked, the crab wards off its enemy with the stinging tentacles of the anemones, and when the polyps of the anemones capture food, the crab takes the morsel from their grasp and transfers it to its own mouth.

THE headache which coffee-drinkers develop when deprived of their morning cup of coffee is apparently caused by the sudden stoppage of the regular supply of caffeine, scientists at the University of Chicago school of medicine have found. If a daily dose of caffeine equivalent to from five to ten cups of coffee was given instead of caffeine-containing beverages there were no headaches until the dose was stopped. The resulting headache was accompanied by "mental depression, drowsiness, and yawning, with the subject complaining of a disinclination to work."

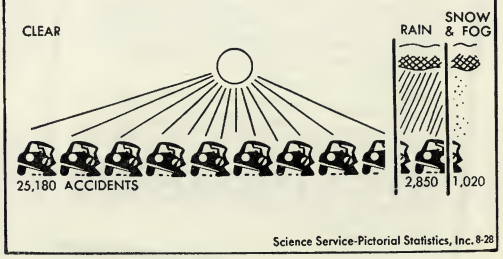
HUMMINGBIRDS have a big appetite for sweets. They have been known to eat two teaspoonfuls of sugar daily, about a third of their own weight in sugar. On long migration flights these birds time their travel to make use of the blossoming of the flowers that supply their food. They not only sip nectar but eat large quantities of insects.

THE combined capacity of brakes on a railroad train is often fifteen to twenty times the tractive power of the locomotive.

TO AID in the quality production in a steel mill, a photoelectric hole-detector spots holes as small as one-hundredth of an inch in a steel sheet moving as fast as one thousand feet per minute. If the detector finds a hole, the sheet is automatically marked alongside the hole.

TELEFACT

WEATHER CONDITIONS AND ACCIDENTS, 1939 (U. S. A.)



Science Service-Pictorial Statistics, Inc. 8-28

Exploring the Universe

How effective is ceiling insulation in keeping out summer heat through a flat roof? The Bureau of Standards found that ceiling temperatures with insulation above the ceiling were as much as sixteen degrees Fahrenheit lower than that of uninsulated ceilings. With only an attic floor for insulation, ceiling temperatures were about ten degrees lower than on the wholly uninsulated ceiling.

✦

There are over a thousand wells drilled each month in the United States in seeking oil. The depth runs from a few hundred feet to over two miles. The cost may be as much as a quarter of a million dollars for one well.

✦

About one third the men examined for service in the first World War were physically unfit for military duty.

✦

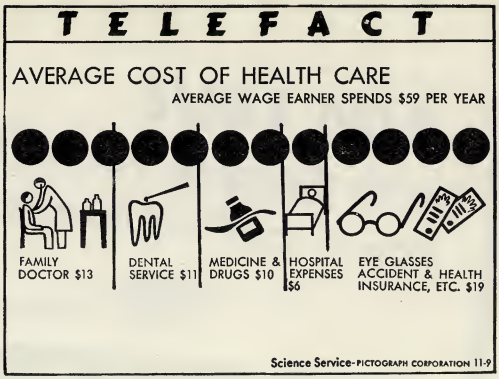
The U. S. Department of Agriculture reports that both the Egyptians and the Chinese knew how to hatch chicks artificially over two thousand years ago by using crude equipment and laborious methods.

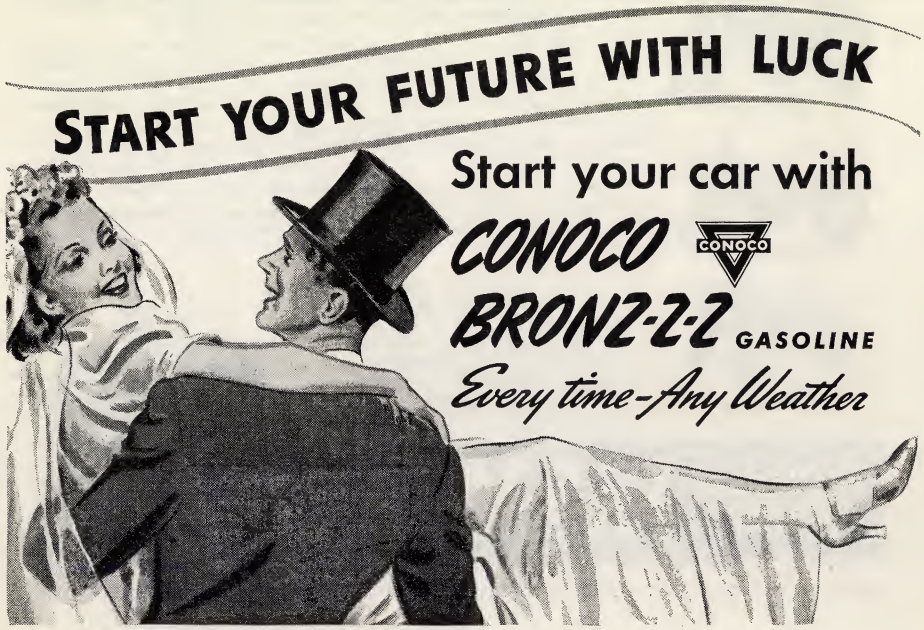
✦

Brown sugar has been found to be rich in the growth vitamins B-6 and H. Dr. W. J. Robbins found that tomato roots placed in water containing pure white sugar and some salts grew, but not very well. With brown instead of white sugar, the roots grew rapidly, sometimes at the rate of almost an inch in a day, reaching in time total lengths of several feet.

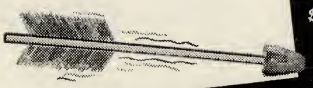
✦

Heart disease has been found to occur more frequently among tobacco smokers than non-smokers under fifty years old, a group of Mayo Clinic doctors have discovered. The study was made of several thousand smokers, non-smokers, and patients with and without heart disease. It was found, for example, that among the heart disease patients between the ages of forty and forty-nine, eighty per cent were smokers contrasted with sixty per cent smokers of the group who had no heart disease.

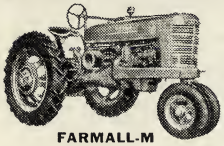




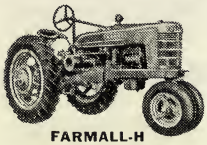
AIM TRUE
with Genuine Farmall Power and Equipment



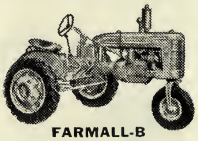
McCORMICK-DEERING



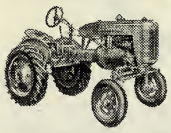
FARMALL-M



FARMALL-H



FARMALL-B



FARMALL-A

SPRING work seems a long way off right now. But we must remember that *much of next year's success will be assured by wise decisions made in the very near future!*

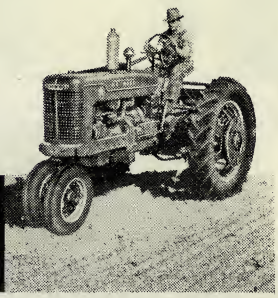
Take your own case, for example. Are you equipped to get the most out of your acres, for your own benefit and for the good of your family? Or do you *need* a new all-purpose tractor, a new farm machine or two?

For more than 17 years, farming success has been closely linked to the *Farmall System of Farming.* Today, four sleek, streamlined beauties offer you a choice of *genuine* Farmall power—they bring you the perfect balance of power, equipment, and acreage.

Farmalls have been hard to get *all year.* Give thought to your Spring needs. Play safe—order your new Farmall now, for delivery when you need it. The International Harvester dealer will explain the advantages of "Lift-All" and "Culti-Vision," and he will demonstrate on request.

INTERNATIONAL HARVESTER COMPANY
180 North Michigan Avenue Chicago, Illinois

NEW! High-Clearance FARMALL-AV for Vegetables and Other Bedded Crops.



McCORMICK-DEERING FARMALL



Photograph by Gerald Barton, Provo, Utah.

The DESIGNER

By EDNA S. DUSTIN

THE Wind's crystal needles are rhythmically knitting,
Knitting and purling angora snow
Into lacy medallion snowflakes;
He's chaining together row after row.

THE Wind's crystal needles are rhythmically knitting,
Knitted and purled with white snow thread
A circular skirt and a hug-me-tight sweater,
And slipped them over earth's brown tousled head.

GREETINGS

OF THE

FIRST PRESIDENCY

OF THE

Church of Jesus Christ of Latter-day Saints

THE message of Peace and Brotherly Kindness is proclaimed by the Gospel of Jesus Christ. Jesus taught it in person to His disciples of old, and repeats it today in the Gospel Restored.

Yet this Christmas-tide, in which Christian peoples celebrate the birth of the Prince of Peace, finds bitterness and strife rampant in many parts of the world. All Europe is being strangled by war, and armies are now moving eastward presaging bloodshed again in the Holy Land, where the Armageddon of prophecy is to be fought.

How glorious it would be if in men's lives there might exist conditions of contentment and peace—if there were an eradication from men's hearts of enmity and jealousy, avarice and greed, strife and contention. But such is not the case. The daily press and radio bring news of war and its horrors, of strikes, of thefts, of political corruption, of family strifes, of murders. At a time when Nature would proclaim the existence, handiwork, and glory of God, men in their blindness and selfishness choose to grovel in sin and misery of their own making.

When Jesus was born, His coming was heralded by heavenly voices singing, "Glory to God in the highest, and on earth peace, good will toward men."

But man was stiff-necked and sinful then as now; consequently, about thirty-three years after His coming, and after a relatively short, intensive pleading for those among whom He labored to turn from the broad way of Error into the pathway of Light, Jesus stood on the Mount of Olives, and looking over the city He loved, cried:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

Today, nineteen hundred years later, as Christ's professed followers celebrate the anniversary of His birth, what sorrowful sights His eyes behold! The bounties of a productive earth He sees wantonly wasted while millions of His children starve. Surely, in the midst of such world confusion, human suffering, carnage, and death, we can hear Him cry once again:

O Nations, Nations, thou that killest one another and rejecteth the Words of Peace, behold your house is left unto you desolate, for, "I the Lord cannot look upon sin with the least degree of allowance;

"Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;

"And he that repents not, from him shall be taken even the light which he has received; for my Spirit shall not always strive with man, saith the Lord of Hosts. . . .

"For I am no respecter of persons, and will that all men shall know that the day speedily cometh . . . when peace shall be taken from the earth, and the devil shall have power over his own dominion."

The deplorable conditions in the world today are the direct result of failure of the children of men to keep the commandments of the Lord. As long as the world continues to ignore these commandments, so long will turmoil, strife, and misery prevail.

Men and women in a war-stricken world are crying for the cessation of destruction and bloodshed, and for the establishment of peace. In the natural course of events some day the present war will end, as did the first World War, but there will be no lasting peace until it is built upon the foundation of Faith in God, and upon adherence to the principles of the Gospel of Jesus Christ. Peter proclaimed not an idle statement, but a glorious truth, when he said with reference to his Master: "There is none other name under heaven given among men, whereby we must be saved."

No person, no nation, can enjoy perfect contentment and peace without following the footsteps of Him who said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

As of old, so today, the Lord offers to mankind the Way to Peace in simple language as follows:

"I will not leave you comfortless: I will come to you. . . . Because I live, ye shall live also. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

"Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me."

To members of the Church in America, and in all other countries of the world, we send greetings and prayerful wishes that faith, kindness, and charity toward all men may ever abide in your hearts, and that people everywhere will have a desire to turn from Error to Truth, thereby hastening the day when the Christ's message, "Peace on earth, and good will toward men," will become a reality.

Heber J. Grant

J. Reuben Clark Jr.

David O. McKay

The First Presidency.

Settlement

By PRESIDENT HEBER J. GRANT

I HAVE FOUND A GREAT MANY PEOPLE WHO DO NOT KNOW WHAT THEIR TITHING IS. I BELIEVE IF I WERE IN PARTNERSHIP WITH THEM AND THEY HAD A TENTH INTEREST IN THAT PARTNERSHIP, THEY WOULD KNOW PRETTY WELL WHAT PART THEIR TENTH WAS.

I HEARD a very splendid illustration given by a Sunday School teacher of the Primary class. She brought to her school ten beautiful red apples. She explained that everything we have in the world came to us from the Lord, and she said, "Now, children, if I give one of you these ten apples, will you give me one back again? Now, any one of you children that will do that, hold up your hand." And of course they all held up their hands. Then she said, "That is what the Lord does for us. He gives us the ten apples, but He requests that we return one to Him to show our appreciation of that gift."

The great trouble with the majority of people is that when they get the ten apples, they eat up nine of them and then they cut the other in two and give the Lord half of what is left. Some of them cut the apple in two and eat up one-half of it and then hold up the other half and ask the Lord to take a bite. That is about as near as they see fit to share properly and show their gratitude to the Lord.

The payment of our tithing in the season thereof —when we get our income—makes it come easy. I find that those who pay tithing every month have very much less difficulty in paying it than those who postpone payment to the end of the year, when they have eaten the nine apples, so to speak; but if they pay the minute they get the apples in their possession, there is no hardship; their hearts are full of gratitude, and they are willing to express their gratitude; but after the nine apples are eaten, they think the Lord is very hard to want all they have left.

One great trouble with tithing is that men, because of their natural selfishness, become blinded and they cannot see straight; they cannot calculate properly. If we can only have the proper vision, the more we make, the easier it is to pay our tithing because of the greater amount that is left.

Now, I can talk tithing, because from the time I was a little boy earning money, I have paid my tithing. I have been honest with the Lord and I am not asking other people to do what I am not willing to do and have done all the days of my life —that is, to be honest with the Lord first. The Lord, you know, does not send collectors around once a month to collect bills; He does not send us our account once a month; we are trusted by the Lord; we are agents; we have our free will; and when the battle of life is over, we have had the ability and the power and the capacity to have done those things which the Lord required us to do and we cannot blame anybody else.

There are a great many people who say, "I do not pay my tithing because I do not think it is expended right; I do not like the way the Church handles the tithing; I do not think they use the proper wisdom in the expenditure of the tithing."

Well, you know that if someone steals a calf, the Lord will never charge it up to my account, and He will never charge it up to yours. If the Authorities of the Church and the wards and stakes do not make a proper use of the tithing, you will never have to account for it, but if you keep that which belongs to the Lord, you may read from one of the ancient prophets and find that the Lord says, "You have robbed me," in plain English. "Wherein have we robbed you?" "In your tithes and your offerings." That is the way it was laid down. The Lord, as a rule, in nearly everything He says, says it plain enough that a wayfaring man, though a fool, need not err therein.

I have found a great many people who do not know what their tithing is. I have never met people of that kind but what I believe if I were in partnership with them and they had a tenth interest in that partnership, they would know pretty well what part their tenth was. I do not think they would have any difficulty whatever in finding how much I owed them. So, I am inclined to think that if we wanted to, we would have no difficulty in finding out what is one-tenth of our income, and that is what we owe to the Lord—no difficulty whatever.

Now, I believe that people are blessed in proportion to their liberality. I am not saying that they always make more dollars, perhaps, than the other man, but so far as an increase in the faith and in the testimony and the knowledge of the divinity of the work in which we are engaged, men that are honest with the Lord in the payment of their tithing grow as men never grow that are not honest; there is no question in my mind. Moreover, I am just foolish enough to believe that the Lord magnifies those who do pay their tithing and that they are more prosperous, on the (*Concluded on page 56*)



WELLSPRINGS of LIFE

An Appeal to Those Before Whom the Road Lies Far and Open

By the late

ELDER MELVIN J. BALLARD

Of the Council of the Twelve

It is well that we pause to ask: Why? Why am I here? What was the purpose of life in sending me into this world, with all of its problems and difficulties, with its mortality, with its death and suffering? Why all of these?

I am going to read from the Book of Abraham, what the Lord Himself said to our ancient patriarch and forefather:

> We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; . . . And they who keep their second [or their earth] estate shall have glory added upon their heads forever and ever. (Pearl of Great Price, Abraham 3:24-26.)

I am sure that it was not the thought of our Heavenly Father that He would issue certain mandates to us just to see us in action, to discover whether or not we should be competent. I am sure that every requirement that He has made was essential to prepare us to come into His presence; that the rules that have existed from eternity shall also be the same rules that shall govern men to the ends of time, who aspire to come into the presence of God.

The first great purpose the Lord had in giving us earth life was to effect a union of the spirit, the immortal spirit of man, that had lived with God in the eternal world for ages—to give that glorious spirit its opportunity to be united with the flesh, with mortality, to constitute a complete soul, to qualify that soul ultimately, in the resurrection from the dead.

Without earth life there would be no immortal body for any of us. But the union of the spirit and matter qualifies us to reach all heights that are spiritual, all things that are material, the fulness of the kingdom of the Father.

The second great purpose of life was to give us a chance to learn how to live in the presence of God, to train us in a course of human conduct that would qualify us to enter His holy presence. It was pleasing in the sight of our Father that we should live and cling to life. There is in operation a law accountable for more, perhaps, of human action than any other law, the law of self-preservation, by which we love life; we cling to it, even when old age and decrepitude are upon us. There are some who destroy their lives, but that is not the normal action or result of human thought and conduct. We love life. It was the Lord's design, therefore, that we should cling to life and preserve ourselves against accident, against harm and loss of life, for life is precious. It gives us opportunity to gain experience and learn how to live.

Standing next to the law of self-preservation is what we call the operation of the law of appetite, a craving for the things that satisfy the physical body. But we must guard that appetite, to see that it does not run rampant and indulge itself in the things that would destroy the body, because the Almighty placed appetite for things to eat and to drink that we might build up a strong, vigorous, healthy body. To argue that the proper thing is to satisfy appetite, and to eat and drink the things that poison and destroy the body, is all wrong, and will bring death and destruction.

I am sure that the Word of Wisdom that the Lord has revealed in our age is as old as the Gospel itself. It was given to Adam in the beginning. We have bits of it that still survive in the scripture, where the Lord pointed out that while He had given man strong appetite, He desired that man should master his appetite and control it, for the purpose of building a strong, healthy, vigorous physical body.

Third: In the operation of laws that account for human action is that tremendous power and force called sex desire; but, like the appetite, sex desire was not planted in men and in women that it might run rampant and gratify itself wherever and whensoever desire prompted, but that, like appetite, it too must be controlled.

If God had not placed this strong desire for food in each of us we

would perish for lack of sustenance. If God had not placed in the human nature that strong sex desire, the great purpose of life would fail, for it was His design and purpose that we should reproduce ourselves, for the first great command God gave to man was to multiply and replenish the earth. He therefore gave the man to the woman, made them one in a bond that knew no death, and advised them to cleave unto each other and keep themselves from all others. That was the control of this highest power with which God has endowed the human body, the power to reproduce ourselves.

I should like my dear young brethren to have the vision of our future, with its opportunities and possibilities that the Lord has given us, and that your brethren who love you have taught, in a world that is questioning these sacred standards established by the Almighty in the very beginning of the race. We challenge you to adhere to these sacred, holy principles, if you would come unto the presence of your Father, for only the pure in heart shall see God.

In an age, I say, that looks with complacency upon the violation of this great commandment of the Almighty, having endowed man with these powers, He charged him, nevertheless, not to commit adultery, and Jesus said to those of His own time: "He that looketh upon a woman to lust after her, hath already committed adultery in his heart." The heart must be pure if the action would also be pure.

I want young men, whatever the temptation may be, to remember who they are. Sons of Joseph, read his story again, the story of the boy sold into Egypt and ordered away from his family and friends. There is a temptation. Nobody to watch him now; may he not yield to his natural inclination? No. He has received a training he must not ignore though it cost him the favor of the wife of one mighty in the government, who offers him high place and her favor, if he would sin with her. Day after day he resists her, and then in her mad passion, one day she seizes him to drag him to his ruin, when he tears away from her, leaving his cloak in her possession. Rejected and despised, she now turns against him and accuses him of having assaulted her, and the evidence of defending herself is that she had torn the cloak from him.

But there is something in virtue and in purity, that it is not only its own reward, but its own defense. While it is true that under the false accusation the boy went to prison, he nevertheless was brought out in honor and glory, to a place high in the kingdom, because he was pure.

All the world may condemn you and lie about you, but they cannot defeat you if you know in your own heart you are clean and you are pure. You can look even God in the face. I ask you to remember that, for whatever the temptation may be, you are a son of that Joseph, and if you expect or hope to be an inheritor of his blessings, such superior blessings that brought upon him the envy and the jealousy of his brethren, you must be like him, strong men, clean men, and pure men, that would rather die than to be defiled.

You women, you girls, I appeal to you that you shall adhere to the high teachings and moral practices and principles of your mothers, who regarded virtue as more precious than life itself. I promise you that the girl that is modest in speech, is modest in dress, and modest in action, shall be protected against insult, save it be she fall a victim of some mad-man. But let her either be immodest in dress or in action, she shall invite pursuit, and be exceedingly fortunate if she shall escape.

We appeal to you, therefore, young men and young women, with these mighty powers in your hands, to preserve them, clean and unsullied and uncontaminated, for the holy purpose for which the Almighty endowed you. And what is that? To produce here a generation of men and women, the like of which the world has never seen! That is why you have been brought from the ends of the earth.

You remember the story of Abraham having a son, Isaac, and when he came to the age that he desired a wife, it was no matter of going out and haphazardly choosing, but Abraham sent a very wise man to a distant country, among his own people, to seek out and find a suitable companion. I have sometimes wished young folk would allow it today. I am sure your fathers and mothers would be better pickers than some of you are. But you won't stand for it, and so we shall have to do the next best. We cannot pick the individual for you, but we will try to select the group, and keep the wolves out and introduce you to the flock, with the hope that you will find the right one.

I AM going to tell you a true story, because it is the story of your fathers and mothers, just a little different.

There came to Utah in the fall of 1859, a Scotch family with father and mother and several children, the eldest a girl thirteen and a half years of age. She had walked across the plains. They came down Weber Canyon and were directed

(*Continued on page 60*)

HERE is one of the messages the late Elder Melvin J. Ballard gave to the young people of the Church some months before his passing. Because he loved them, and was loved of them, we give it here the voice of print, that it may call Zion's youth to walk in those ways which lead upward and onward.



Photo by Paul S. Bieler.

ANDREW JENSON

By ALBERT L. ZOBELL, JR.



ANDREW JENSON AT THE AGE OF NINETY.

A TRIBUTE TO AN IMMIGRANT BOY WHO BECAME AN AMBASSADOR OF TRUTH, AND HAS LIVED TO ENJOY THE BLESSINGS OF NINETY YEARS' SERVICE.

HERE is the story of an immigrant youth who came west by ox team, worked as a farm hand and fisherman, used a shovel to bring the railroads west, labored in the early copper mines at Bingham, has lived to retrace his original ox train route by airplane, and who now, past his ninetieth year, works daily at his desk in the Church Historian's Office.

Andrew Jenson was born at Torslev, Hjorring Amt (County), Denmark, December 11, 1850. His parents, Christian and Kiersten Andersen Jenson, who joined the Church when he was four years old, were among the first Mormon converts in Denmark. By the time he came to Utah in 1866, the natural historian in him was beginning to make itself known. He started his daily diary when he was thirteen years old and is still faithful to it. His first literary endeavor was the translating of the "Life of Joseph Smith" into the Danish-Norwegian tongue. This he published and sold as the work of translation progressed, in tracts of sixteen pages each. When the work was completed these pamphlets had a trade-in value in exchange for a bound copy of the book.

To Andrew Jenson has come the honor of serving ten missions for his Church, including the taking of a covered wagon from Utah, in 1935, to Rebild Park, Aalborg, Denmark, commemorating the first organized group of Danish immigrants to come to America. They were converts of the Church, leaving their native land in 1853. On this trip he received an audience with King Christian X. He has traveled nearly a million miles on Church business, encircling the globe twice.

For ten years he edited the *Bikuben* (Beehive), the newspaper in the Danish-Norwegian language which the Church once published.



ANDREW JENSON AT AGE TWENTY-NINE, IN COPENHAGEN, DENMARK, 1879.

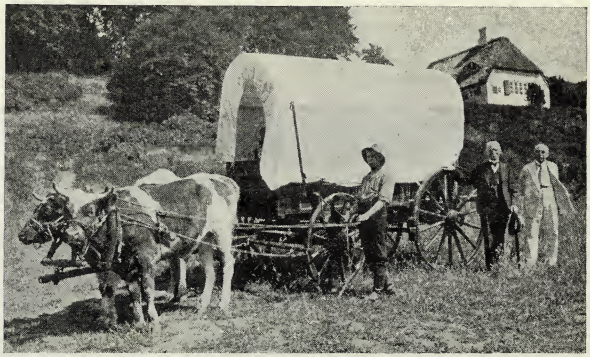
Andrew Jenson was sustained as Assistant Church Historian in April, 1898, and here his "photographic mind" found its rightful place. His memory is remarkable—there are few events in Church history that he cannot cite from memory.

Records show that *The Improvement Era* has published twenty-two articles by Andrew Jenson during its forty-three years of publication. He has done much to make the Church Historian's Office, with its library, the serviceable instrument it is today. He has compiled and edited about eight hundred and fifty manuscript volumes of Church history, covering the years 1830 to 1900, and histories of stakes, wards, and conferences from the beginning down to 1930. A further monument to his researches took form a few years ago with the erection of a private museum at the rear of his Salt Lake home to house rare volumes and pioneer relics collected by him.

Today, Andrew Jenson, who has known every President of the Church except Joseph Smith, who has preached the Gospel to commoners

(*Concluded on page 52*)

ANDREW JENSON DELIVERING UTAH'S COVERED WAGON TO REBILD PARK, DENMARK, IN 1935.





EASY TERMS

By IRA J. MARKHAM
Weber College

A SHORT SHORT STORY

—SHORTER THAN THE PRINCIPAL CHARACTER EXPECTED IT TO BE.

THE following excerpts are from the diary of a young man who believed all he heard over the radio and read in the newspaper and magazine advertisements about buying things on "the easy payment plan."

January 1.

Began work at my new job today. Can hardly wait until pay day. Just think what I can do with $30 per week.

January 15.

Bought a car. Very easy terms. Sure has power. Has two windshield wipers and a heater. Not many young men in town have a car like mine. Should finish payments in 18 months.

February 2.

Became engaged last night. Think it was the new car that did the trick. Lucy said she was proud of me. It was a beautiful ring, and she liked it. Payments will be small and weekly.

February 10.

The new radio set for the car works like a top. Can get stations as far away as Chicago. The first payment was hardly anything. They gave me six full months to pay.

February 18.

A little late with car payments this month. Will have to let the radio payment go over until next week as I bought a set of books and paid $10 down. Very fine books. Everyone should have this set.

March 1.

Am to be married today. Lucky fellow. Everybody envies me. A fine job with prospects for the future, a new car, and the best-looking girl in town for a wife. From a good family, too. Well-respected. The boss gave me a week off for a honeymoon trip.

March 16.

Thank goodness all our furniture is bought. Was surprised to learn how much you can get for a little. They said my father has a very good credit standing in the community. The salesman was so nice. Borrowed $50 from the boss to meet the car payment and the weekly payment on the ring.

April 17.

Borrowed $100 from my insurance policy to pay the $50 I borrowed from the boss and make the payment on the furniture. The radio man came to take the radio, but we put out the lights and weren't home. The chump hung around all evening and we couldn't listen to the radio or read the books.

May 21.

Borrowed $250 from the finance company to meet the payments on the ring and car and a little on the furniture. Couldn't pay all the furniture bill as I had to make a $50 down payment on a real estate development. This land ought to jump in value; then I can sell and pay off everything. The loan is only 3% per month interest and the principal payments are monthly. Had to get Uncle Tom to sign with me to get the loan.

July 18.

Somehow I don't miss the radio much. And you can get plenty of books from the library. Am trying to arrange a character loan at the bank for $350. If I could only borrow that much I would be in fine shape.

July 25.

Bank says they investigated and found I have no character. What a bunch of crooks. Am trying to sell the land.

September 30.

The garage man is holding the car for a labor and repair bill. What right has he to hold the car—it doesn't belong to me.

October 18.

It isn't any use. I had to let the car go. Anyway I would rather have the piece of land. If I could only raise $30 to meet the payment on the piano! Bought a second-hand automobile today on the "pay-out-of-income" basis.

November 21.

Income stopped. The creditors just wouldn't wait any longer so they garnisheed my wages. Our company doesn't like an employee whose income is garnisheed. Uncle Tom certainly raved when he had to pay my loan of $250 at the finance company. Whoever thought he would be like that? I used to be his favorite nephew.

December 15.

Lucy to have a new baby soon. Am I proud. The doctor said he would wait for his bill but I must raise cash somewhere for the hospital.

January 15.

Lost everything but wife and baby. Glad the baby didn't come on the installment plan.

Orrin Porter Rockwell



THE MANSION HOUSE, NAUVOO

By
NICHOLAS VAN ALFEN
Ogden Seminary

Chapter III.

On May 6, 1842, ex-Governor Lilburn W. Boggs was shot while sitting alone in his room in Independence, Missouri. His life hung in the balance for days, but he finally recovered. The following July, Boggs made an affidavit accusing Porter Rockwell of Illinois of the crime.

Governor Boggs had many political enemies. At the time of the attempted assassination he was a candidate for senator, and politics were agitated during the campaign in a very vindictive spirit.

That the Missourians should suspect the Mormons of this crime was inevitable: first, because Governor Boggs had proved himself to be one of the greatest enemies of the Church and had been responsible for much of their suffering, financial loss, and complete expulsion from the state of Missouri; second, because of the existing prejudice, everyone was willing to believe almost anything about the Mormons and particularly when it looked suspicious, as in this case.

However, the facts in the case are that there were absolutely no clues strong enough to convict anyone, not even a hated Mormon. Yet Porter was finally taken prisoner on the charge, and through demagoguery and political corruption he lay in a Missouri dungeon for over nine months without the slightest evidence of his guilt. He was fed on refuse that dogs would not eat. In a dungeon without fire or bedding, Porter became so emaciated that if it had not been for his innate good health and physical stamina he would have died.

In time it became obvious that Rockwell was being held for other reasons. There was an attempt to use him as decoy for the capture of the Prophet Joseph. One day Sheriff Reynolds approached Porter with the plan. Reynolds stated that he had received letters from Nauvoo which satisfied them that Joseph had unlimited confidence in Rockwell. If Porter would take the sheriff in a carriage or on horseback where the officers could apprehend Joseph Smith, Porter could "name his pile." He could also have his choice of returning to Illinois or living in Missouri. If Sheriff Reynolds expected results, he was certainly disappointed. Instead of answering with the "kiss of a Judas" Porter said, "I will see you damned first, and then I won't."

After nine months the prison doors were opened to Porter Rockwell and he was told to sneak home by night or be mobbed. He walked nearly all the way from Independence, Missouri, to Nauvoo, Illinois. Once he narrowly escaped being taken by a mob.

It was on Christmas Day in the year 1843 that Porter wearily made his way to the home of his dear friend, the Prophet Joseph. There were about fifty couples dining at the table of the Prophet that day. After dinner there were music and dancing. During the evening a man with long hair hanging over his shoulders and a beard hanging to his waistline came in and acted like a drunken Missourian. Joseph asked the captain of the police to put the man out. A scuffle ensued during which Joseph had an opportunity to look the man full in the face. To his surprise and joy, he discovered it to be his "warm and truly persecuted friend," Orrin Porter Rockwell.

This is the first reference that can be found to Porter's long hair. It is proverbial among the pioneers who knew him, his family, and friends, that Joseph promised Rockwell if he remained faithful to the Church and did not cut his hair he would be protected from bullets. It is not at all improbable that it was upon the occasion of this reunion that this promise was made. That the promise was actually made is very difficult to question. It is established both in Mormon lore and vividly in Porter's career as a peace officer later in Utah. There are many stories about Porter's experiences that I have on record. Many of these are as exciting as the most imaginative fiction.

Israel Bennion, resident of Vernon, Utah, knew Porter Rockwell as a neighboring rancher. He makes the following comment:

> There was something about Orrin Porter Rockwell that so unmanned his opponents that they would not, could not, and did not outface him, even if it were possible to escape his lightning wit, eye, and hand. Was it the word of the Prophet of the Lord that he should not be harmed?

Chapter IV. "They Have Killed the Only Friend I Ever Had."

Porter Rockwell possessed an undying devotion for the Prophet Joseph. The Prophet in return held Rockwell in high esteem. This friendship was solid because both



CARTHAGE JAIL

men knew how to be true to a friend even in the face of death. The suggestion to betray a friend was met by Porter with:

"I will see you damned first, and then I won't."

And Joseph said:

"If my life is of no value to my friends, it is of none to myself."

We find these men more in company with each other as time passed. To see the two ride out together was a common occurrence.[1] Although there is no direct evidence of it, the common belief is that Porter was Joseph's bodyguard.

Across the street from the Mansion House, Joseph's home, there stood for a long time an unfinished building which was to have been Porter's home. It was upon its foundation that a platform was laid and from it Willard Richards, the only one to escape being wounded at Carthage that fatal day of June 27, 1844, addressed the mourning people.

It was probably due to the death of the Prophet that this home remained uncompleted. This house seems strangely comparable to Rockwell himself. They both remained in their foundation stage, unfinished. The death of Joseph undoubtedly had a profound effect on Rockwell's later life, not only the death itself, but the manner of it. One is almost forced to believe that he nourished a growing hatred and revenge, not against society, but against the class of men that characterized outlawry. He became a peril to them. We can only imagine what might have been the future Rockwell if Joseph had been permitted to live. This growing hatred by Porter was further kindled by his own treatment at the hands of mobocrats.

Porter Rockwell seems to have been more than a bodyguard. Frequent references are found of Rockwell's meeting in council with the Prophet and other Church leaders. When Joseph made a trip to Washington, D. C., to lay the grievances of the Church before the national government, Porter was one of the few who accompanied him.[2]

On June 10, 1844, the Nauvoo *Expositor,* a libelous sheet published by anti-Mormons and apostates, was declared a public nuisance by the city council and destroyed. Porter took part in this destruction, and through the stormy events that followed, he supported the Prophet. The traitors, Law, Marks, and Higbee, found Rockwell on the alert to prevent their evil designs.

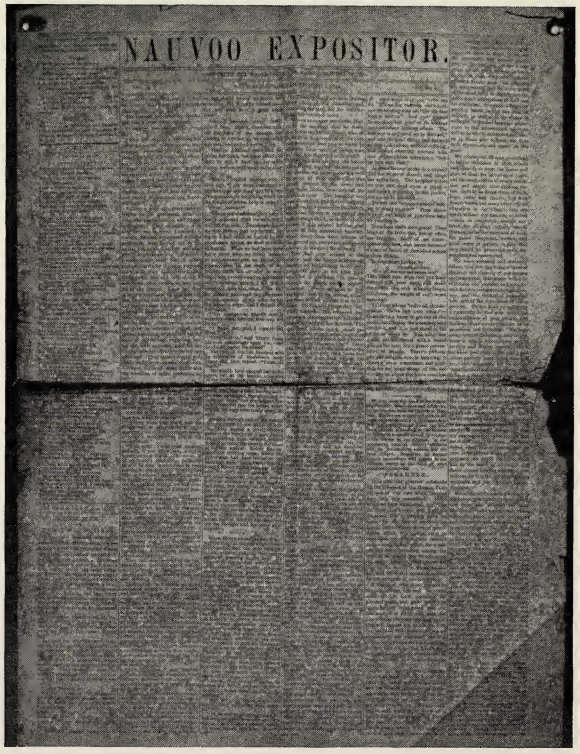
One day a posse had been sent to arrest Rockwell and some of the other brethren. Some of the posse were at the Nauvoo Mansion having their noon-day meal. Others, well armed, were outside on the street and sidewalk. It was known that they were looking for Rockwell, and a large crowd had gathered. Presently a carriage was driven up rapidly. The driver stepped down, opened the door, and a woman stepped out. She was dressed in black silk, with a bonnet, and a veil covering her face. She went through the crowd and up the stairway in the house. After a few minutes she returned and entered the carriage again, which was hurriedly driven away. It was soon circulated through the crowd that the woman was Orrin P. Rockwell in disguise. This was an easy matter for him because he was small in stature, wore his hair long, and was of a rather slender build and even of feature.

In his journal, August, 1842, the Prophet Joseph recorded:

There is a numerous host of faithful souls I could wish to record in the Book of the Law of the Lord; but time and

(*Continued on page* 59)

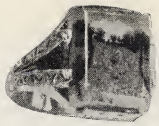
PHOTOGRAPH OF THE FIRST PAGE OF THE FIRST ISSUE OF THE LIBELOUS NAUVOO "EXPOSITOR."


NAUVOO EXPOSITOR.

[1] The Prophet had a farm out on the prairie which was the object of many of these rides.

[2] *Millennial Star,* op. cit. Vol. 17, pp. 373; 550; 585.

HOBBIES



THE MONTANA MOSS AGATE MAKES UP INTO A VERY BEAUTIFUL RING.

By E. J. SORENSEN
Inglewood Stake

No one seems to know when hobbies first came into vogue or which one was started first. The last few years, with extra leisure time, have made it possible for more people to follow some hobby. We have seen hobbies multiply by leaps and bounds. The definitions found in the various dictionaries differ, so let's make one of our own. Let's call a hobby doing the thing we would do if time and means and ability would permit. It is something everyone should have if for no other reason than to keep out of mischief.

With the development of hobbies have come into existence new words. The tendency to collect things is instinctive—as evidenced by the things that accumulate in the pockets of small boys and the dresser drawers of small girls. One word is "collectomania." It sounds like a loathsome disease, but it really is not so bad to be a collectomaniac. The ailment is catching, however!

If you want to see a picture of genuine contentment and complete relaxation, just happen in some time on an enthusiastic collector (not a bill collector), who has just found the object of a long search, or who has found new beauty in an old specimen. Then, if you would discover the value of sentiment, ask him to put a price on some of his rarest numbers. There are things that money cannot buy.

My early life was spent on a farm along the Bear River in northern Utah. The railroad was some distance from the farm but close enough so that the Cache Valley train served as the official timepiece. It aroused my desire to know what was on the other side of the mountain. The Butte Express—where did it come from? Where did it go? How I wanted to know! How I'd like to ride it and find out! It was too grand even to hope for. Think of what a ride would cost; think of the speed in comparison with my old plow horses. I just went up to the end of the field and back, and by night-time my flights of fancy came back to supper and to a tired bed. But I resolved to see the world, and I have seen it—and so much more than that plowboy ever dreamed of seeing.

Traveling grew into a hobby. It has led me into many European countries and cities, to nearly every state in the Union, to Mexico, Canada, Alaska, Hawaii, and all the national parks and libraries and many other interesting places in our blessed land. My hobby has made my dreams come true.

Traveling is the foundation for many other hobbies such as collecting things from other localities, writing descriptions of the trips (perhaps in rhyme), taking pictures. Pictures make it possible for others to enjoy the trips with you over and over again. Added years make them more and more precious.

If you have a desire to see the other side of the mountain, go and see it; it will do you good. It will broaden anyone. I have failed to find a single person who is not more friendly to our people, the Latter-day Saints, after traveling through our valleys and visiting Temple Square. Set out to visit all the parks in the United States, or visit all the historic sites of the Church. Visit famous battlegrounds, or famous fruit-raising, cattle-raising, or flower seed-growing sections. It's a rare sight to see a hundred acres of sweet peas or stalks of delphiniums in full bloom. No seed catalogue has yet been able to describe their beauty.

Visit Bunker Hill, or Georgetown, or Camden, or Trenton, or Valley Forge if you want to be impressed with the price of American freedom. Visit the tomb of Washington and Lincoln and let the examples of such men do something for you. Go to Gettysburg and try to see what price the folly of slavery and disunion cost our country in blood and morale. You'll remove your hat when you stand where Lincoln made his famous speech.

Kneel alone in the Sacred Grove at dawn of some early spring morning and see how your heart swells within you for the knowledge of what happened there in 1820. You will never regret a visit to the Hill Cumorah if you will contemplate what the coming forth of the Book of Mormon has done for so many people. How better could one be brought to realize what Malachi meant when he prophesied that Elijah would be sent to the earth to turn the hearts of the children to the fathers and the hearts of the fathers to the children before the coming of Christ, than to stand at that same altar in the Kirtland Temple where Elijah appeared to Joseph Smith and Oliver Cowdery? Travel over the Mormon trail. History was made over every inch of that long, hard march. If you cannot travel, then read the descriptions given by good writers who have been there. It's the best substitute.

To collect or not to collect is not the question so much as what to collect. Here are a few things that suggest themselves, but the list is almost endless: Stamps, clocks, watches, bottles, jewelry, gems, minerals, Indian relics, antiques, paintings, photographs, first editions, signatures, guns, swords, famous letters and documents, baskets, insects, books, histories of the United States, and Latter-day Saint Church publications.

Things to study: Operas, masterpieces of music and art and literature; history of the Church and the United States and one's own state; electricity, transportation, inventions of various kinds.

Things to make: furniture, book bindings, boats, musical instruments, carvings, paintings, poetry, airplanes, miniature implements and utensils, trains, boats, rugs, quilts, flowers, gardens, dainties for the home, baskets, dolls, marionettes, photographs, and so ad infinitum.

Had I started as a youngster to collect pioneer things, there would have been preserved to this generation a rare set of tools that my grandfather used in the building of the Salt Lake Tabernacle. All I can remember now is the shavings the wooden planes made as he constructed furniture for the neighbors in our town.

Keep a history of your family and

yourself. It is this that has preserved to us some of the best knowledge we have of the early history of our Church. What a pleasure it is now, after all these years, to read what they went through.

Collect the old books of your family; read the book or tract that was the means of opening the eyes of your grandparents to the Gospel in some foreign land. Sing the songs from the same book they carried across the plains, songs that made it possible for them to keep up courage along the weary way.

The joy that comes in the pursuit of these many hobbies is something that simply has to be experienced.

The search for rare stones led me to the workings of the old Calico mining district on the Mojave Desert in California. There one of the old settlers told me a story of a dog that should make any dog-lover think more of his friend:

A mountain range divided two camps; the mail was brought from the valley below each day and then was packed over the mountain on foot because of the long distance around. This particular dog had followed his master for a year or so on his daily trips, when the master suddenly died. The dog by this time had been carrying the mail in a specially arranged pack saddle. The dog finished the trip alone and brought care to his master where he lay. From that day until the dog finally died he made the route alone every day, rain or shine. He guarded the precious letters, and no one was able to hold him up or take the mail from him. People living in the neighborhood all have pictures of this famous dog and love to tell of his faithfulness.

This same neighborhood also has in it an interesting man worth mentioning. He has chosen this dreary place to live because it offers him more liberties and the things he loves to do than any other section of country. His love for the desert has made a rock lover of him, and he has a fine collection of semi-precious gems. Because of his intimacy with the desert he is in great demand by the movie companies as guide and by magazines for his interesting articles on desert life. He has discovered a very wonderful cave, soon to be opened to the public. He has developed as another of his hobbies that of archery. He can shoot birds on the wing. He has killed wild boars, sheep, deer, snakes, lizards. He calls anyone who uses a rifle for these things a sissy. He gave me as a souvenir my card with a hole in the center made at thirty feet with an arrow. His hobbies have made him independent and famous. The world has beaten a path out to his lonely place.

HERE is another example of the practical side of hobbies. My boyhood friend started taking pictures and developing them. His hobby came in handy during the depression. After his business failed, he tried to find work but none was to be had. He then thought of his old photography hobby. He mortgaged his furniture to buy the materials with which to build himself a camera. The outcome of this was that he set himself up in business, and he prospered and now has a comfortable home in Logan, Utah, and is supporting his son in the mission field. Who knows when circumstances may make a complete change in one's vocation necessary.



THIS DOG'S PICTURE HANGS IN THE HOMES OF MOST OF THE PEOPLE WHO STILL REMEMBER THE BOOM DAYS OF THE OLD MINING TOWN OF CALICO, CALIFORNIA.

The story is told in the Boston *Transcript* about old man McFadd asking young Smart, "Do you collect anything?"

"Why, yes, I sometimes collect my thoughts," said young Smart with a smile.

Old McFadd remarked with satisfaction, "Your specimens are no doubt very rare." The point I am trying to make is that anyone without any special interests in life is not living as abundantly as he should. Walter Russell Bowie tells of receiving a letter from one of his small nephews who was just learning to write; he closed it thus, "I love you and hope you live all your life." Most of us are not living all our lives.

My music hobby has brought to me much of the goodness of life; it cheered me up while out on the lonely dry farm as a youngster; it got me into the mandolin club at the Agricultural College in Utah; it helped me in the crowd and earned me my spending money as a lad; it put me in the band and the parades on such days as Peach Day and other celebrations; it got me my wife, for I first met her while playing in a brass quartet in her ward. Recently my hobby made it possible for me to spend the week-end at the fashionable Arrowhead Mountain resort in California. Learn to play some instrument even if it is just a harmonica or jew's-harp. It is not enough to be a lover of music; one should be a maker of good music.

A hobby that has just recently developed with me is that of collecting pretty rocks and polishing them. My collection is made up of materials from all over the world. Some of my gems are precious, at least to me. To most people a rock is just something to throw at the dog, but to a rock-hound it is in most cases a thing of beauty and a joy forever. There are over 1,500 distinct minerals and each has been named. About a hundred of these are classed as gem materials. They are divided into about ten major groups. It is impossible for the average person to collect all these materials, so it is best to specialize in some field that interests one most.

It would be an oversight if I closed this article without telling you how happy I am with my book-collecting hobby. I have in my library nearly every book or publication the Church has ever printed. I am proud of my set of *Eras* and *Contributors,* my many *Millennial Stars* and *Liahonas* and *Relief Society Magazines.* The lives of the leaders of the Church stand out as an inspiration to anyone who will read their histories. Bind your conference reports, Priesthood and Mutual manuals, and Sunday School leaflets. They all should be preserved and studied. Collect and save the histories of your own ancestors. This hobby is not followed as much as it should be by Latter-day Saints. Hobbies, hobbies—the word rings sweetly in my ears. May you be caused to pursue some hobby that will help you to live this life "all the way."

WHY I GO TO CHURCH

By JOSEPH J. ANDERSON

A BRIEF ANSWER TO CHANNING POLLOCK IN "THE READER'S DIGEST," SEPTEMBER, 1940.

426 West 87 Place,
Los Angeles, California.
October 31, 1940.

Reader's Digest,
New York, New York.

Attention: Church Editor:

With this letter I am forwarding, as per your invitation, a 500-word comment on Channing Pollock's "Why I Don't Go To Church."

Because of the conditions that exist in the world of today, doubt, distrust, departure from old, tested, established standards, I feel that the matter should have much fuller analysis. Every man has a right to decide for himself whether he will attend church or not, but it is quite another matter to use the press to fortify and exploit his fallacies.

Throughout an active life of 75 years I have learned that the physical body needs constant care, exercise, and change, and daily exercise has not been neglected. It is just as essential that the spiritual side of life have persistent and regular care.

Can you not see what a far-reaching effect such an article can have upon the young minds in the formative state; how it will justify remissness and shortcomings along other lines as well? That is perhaps the greatest cause for the regret at the publishing of such a statement. Do you not think that as a representative of the press it is your obligation to see that the truth should be placed before your large clientele?

It would afford me great pleasure to enter into a complete analysis of the article in question. There is so much that ought to be said; so much that needs the light of correct thinking; so many fallacies that ought to be answered.

Yours sincerely,
(Signed) Joseph J. Anderson.

426 West 87 Place,
Los Angeles, California.
October 31, 1940.

Reader's Digest,
New York, New York.

Attention: Church Editor:

IT IS human nature to make alibis for any lapse of conduct or for failure to do what ought to be done. The article by Channing Pollock in your September issue is illustrative of this. By his very argument against church-going and proper Sabbath observance he proves that down deep in his own heart is the consciousness that such is essential, but by specious arguments he reasons himself away from it.

Duty is a harsh word and, unless one wills to make it pleasant and profitable, it may become irksome, even repugnant and perhaps meaningless.

Upon Mt. Sinai, the Lord's finger wrote upon the stone tablets a guide to man's right action. Fourth in sequence and importance came the divine injunction, "Remember the Sabbath day to keep it holy." "To keep it holy"—to refrain from the ordinary, the sensuous or sensual things, life's daily grind, and of course to concentrate upon the sublime, the spiritual, and the uplifting; to read and study the Divine word, learn the Divine will.

"But for me," says our writer, "going to church has no more to do with religion than listening to Fourth of July orations or the singing of 'The Star Spangled Banner' has to do with patriotism." Thus he ignores a basic psychological law. The emotions are cultivated only as they are stirred into action. The same is true of all inherent God-given human attributes. There is no other way of growth than through self-activity. Well do I remember, as a child, how the marvelous Fourth of July oration, the expressive reading of the Declaration of Independence, the rousing strains of "The Star Spangled Banner" caused my blood to tingle, my whole being to vibrate with intense emotions of patriotism. Just so are the religious emotions developed; they bloom into perfection by their exercise, by the study of God and His goodness, and of His will concerning man's mortal career.

"Too much," Pollock continues, "of what is said in church has been said thousands of times. Anything habitual loses its cogency." Would the author argue that because he has bathed himself thousands of times, no further ablutions are necessary? or that because during a half century he has consumed a few thousand meals, no further feeding is essential? The spiritual part of man needs constant care and feeding just as does the physical. Millions of the human race are starving spiritually and do not know it.

Habit may become man's greatest ally. Can it be truly said that sinking essential things into habit in any sense destroys their cogency? "Ye shall know the truth and the truth shall make you free." If he is looking for the truth, our friend will find it, and finding it, consistency urges following wherever it leads.

To me, church affiliation—participation—seems of prime importance. Mingling with others in divine worship begets uplift, inspiration, courage received in no other way.

Joseph J. Anderson.

"WHOLEHEARTED LEADERSHIP IS THE KEY TO SUCCESS"

By Fred Oliver, Central Park Ward

THE all-important subject of Priesthood leadership is commanding increasing attention in Latter-day Saint affairs. The progress of the Church depends upon the progress of the Priesthood. That is to say, when the Priesthood is active, the Church surges forward; when it generally is inactive, through lacking in leadership, the Church suffers. The organizations of the Church are but helps to the Priesthood, which definitely places the Priesthood quorums in the position of leadership. They should be, as one of our Apostles has said, "so ably conducted, so faithfully attended, and so thoroughly serviceable as to set an example to all other Church organizations."

That being true, the responsibilities of leadership that fall upon those engaged in Priesthood activity are clear. Success in quorum work being our goal, we see at once the necessity of wholehearted leadership if we are to achieve that success.

We might logically ask ourselves: "Why do we need leadership at all? What is its purpose and why can we not get along without it?" The prophet Joseph Smith shed some light on this problem when he said: "The sociality among men is the same everywhere, here and in the life hereafter." Putting this another way, men collectively are made up of a great many followers and a very few leaders. The whole history of humanity is, in one sense, simply a study of leadership, what men have done and how they have accomplished it. All of them have been leaders, else they would not have been granted space in the pages of history. The Bible is a history of the prophets of God, leaders among men, in a very real respect.

The point we wish to draw out is that leadership is a universal and everlasting factor in the progress of mankind, that it is an essential element in producing growth and achievement, which are the components out of which eternal life is fashioned. Salvation is a question of growing and achieving. It is not perfection; it is progress toward perfection. It is the increasing of intelligence and unfolding of power. In a word, "The glory of God is intelligence." May we not go further and say, "The glory of man is intelligence"? Leadership is the motivating or driving force that brings about growth and achievement.

Concerning Marriage

By
PRESIDENT
J. REUBEN CLARK, JR.
Of the First Presidency

THERE are too many marriages of our young people that are mere civil marriages—marriages for time. This is much to be regretted. It is a situation that calls for remedy from every bishop, from every auxiliary organization, and from every parent.

After its absence from the earth for hundreds and hundreds of years, the Lord revealed in this Dispensation of the Fulness of Times, the principle of the eternity of the marriage covenant, and He restored to the earth the divine authority to consummate it. This revelation and this restoration makes of marriage a holy relationship, out of which and out of which only, can come man's greatest glory and exaltation.

You young people are trifling with your divine destiny, you are treating lightly a great commandment, you are casting aside as dross the greatest opportunity that comes into your life, when you fail or refuse to be married in our temples where husband and wife may be sealed for time and for all eternity by the men bearing the Holy Priesthood of God. A civil marriage, and that is all any marriage is that is performed outside the temple, merely legalizes a marital relationship. It has none of the effects of a sealing for time and eternity.

You young people, if you think enough of one another to marry at all, you should love one another enough to wish to perpetuate your association forever; if you do not think enough of one another for that, you may well hesitate long before you decide to go forward in life otherwise. The situation is not changed by having your bishop or president of stake, or some ex-bishop friend, or like persons, perform the ceremony for time. All these are civil marriages only.—*From the October, 1940, General Conference messages.*

INVENTORY

By GRACE YONEKO OKIMOTO
Of the Japanese Mission

NATHANIEL HAWTHORNE is quoted as follows:

Happiness in this world, when it comes, comes incidentally. Make it the object of pursuit, and it leads us a wild goose chase, and is never attained. Follow some other object, and very possibly we find that we have caught happiness without dreaming of it, but likely enough it is gone the moment we say to ourselves, "Here it is!" like the chest of gold that treasure-seekers find.

The other day as I sauntered along Fort Street, I saw a sign in a dress shop which read, "After-Inventory Sale. Big Reductions." The show window of a shoe store displayed in huge, red letters, "Clearance Sale. All goods must go to make room for new stock." The many stores lined on the street all seemed to have some kind of sale going on and the sales, though worded differently, all had the same objective in view—to get rid of goods that had lain on the shelves for a long time, goods that had taken much storage space but could not be disposed of heretofore.

It occurred to me that I, too, should take an inventory of the stock I possessed in my own store. I began my inventory by looking into one corner of my store, and there I found that I had accumulated yards and yards of the habit of putting things off. I had letters to answer, books to read, lessons to study, calls to make, and I had been saying all along, "I'll do it some other day," when wise men and sages of old had taught us "Never put off till tomorrow what you can do today." I realized that if I kept putting things off some day it would be too late for me to make up the work which I am delaying now.

I looked into another corner of my store and discovered there a great roll of complaints that I had made, complaints about the material and personal things of life, about the wealth that others had and which I did not possess. Yet I had learned to recite by memory the 19th and 20th verses of the sixth chapter of Matthew, where Christ said:

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

I looked into one of the shelves in my little store and saw there the hatred that I had stored toward some of my associates. I opened a box which lay there and saw there the times that I had quarreled and the consequent result of not being on speaking terms with that person any more. Then with a pang of regret I felt the force of Christ's glorious words in the fifth chapter of Matthew, where He had said:

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.

I saw that the goods under the heading of "laziness" were increasing. There lying before me were the times that I had fallen into the temptations laid before me, when I had sat around killing time when I had much work to do. I realized that my time here is limited, that I am here to work out my own salvation, and that now is the time for me to strive to overcome all obstacles and work toward the highest degree of glory which is the ultimate reward for those who strive to come nearer unto God.

And so I continued to take an inventory of the stock I possessed in my little store within me. I found that I had many goods which I should dispose of and put in its place some other goods which would help to make my store one filled with unperishable assets. I found that I could increase my stock in some goods with the room I had by getting rid of the things which I did not care to have. Upon completing my inventory I found that I had many goods that I could list for sale under the heading of "After-Inventory Sale—Big Reductions," or "Clearance Sale—all goods must go to make room for new stock."

Though others may not care to buy these goods from me, there is one person who will take them all away for me, who will help me to keep my new goods in good order, who will comfort me and guide me in traveling over life's solemn main, and that person is our Savior, Jesus Christ. To Him and to our Father in Heaven, I can go and communicate through the means of prayer the trials and problems of my heart.

Let us remember the words of H. G. Wells: "Religion is the first thing and the last, and until a man has found God and has been found by God he begins at no beginning and works to no end." Longfellow tells us in his "Psalm of Life" that "Not enjoyment and not sorrow is our destined end or way, but to act that each tomorrow finds us farther than today." Tomorrow should find us farther on in the path of righteousness and glory than today, and only by making each day go farther can we expect to attain the highest degree of salvation.

FIVE YEARS ON THE SAN JUAN

Compiled by

WILLIAM MULDER

from accounts of James and Mary Elizabeth Fretwell Davis

AS A lad of twelve in his native London, James Davis, whose uncle David had brought the message of Mormonism to the family the year before, longed impatiently to "gather to Zion." Disappointment and heart-break were his whenever luckier companions embarked, leaving him behind. "I think some of the zeal went from me," he wrote of one time four years later, in 1856, when his parents, who had given partial consent for his going to America, felt at the last moment that they could not part with him. But, as it turned out, 1856 was the year of the ill-fated Martin handcart company, and James Davis had reason to be thankful his going had been delayed.

In London, he worked as a coachman, but it seemed he couldn't save enough money for his passage to the land of his desire. "One Sunday evening," he relates, "I went to hear Apostle Amasa M. Lyman preach, and at the close of the meeting the branch president told the people that Brother Lyman was very much in need of help. I had only the money for my living expenses for the next day, but I was prompted to give it to him, which I did. Brother Lyman blessed me and said I would soon have the greatest desire of my heart, which was to gather to Zion. I will never forget the joyous feeling I had. After, money seemed to come my way and I was blessed with the spirit of saving, so much so, that I sailed on the next ship, called the *John J. Boyd.*"

James Davis left England without a penny but arrived in Salt Lake City with money jingling in his pocket, for while crossing the plains he had a job as teamster and cook. The least he could do, he thought, to show his gratitude was to turn what money he had left to the bishop as a "thank offering." But a friend ridiculed the idea, and the money was not given. "But I never felt well about it, and things did not seem to go my way. I did not have any more promptings and seemed to be left to myself." In later years he was to seize an opportunity to make amends.

It came after his marriage in 1864 in the Endowment House to Mary Elizabeth Fretwell, an English convert three years his junior, who had crossed the Atlantic on the ship *Amazon*, memorialized by Charles Dickens in *The Uncommercial Traveler*—"His eyes seemed to be on everyone, and as he walked about the ship, he was writing," was the way Mary Fretwell remembered Dickens' visit. By ox-team the young couple had journeyed to Cedar City,

A COUNTRY THAT IS HARD ON MAN AND BEAST.
Photo by Sullivan C. Richardson.



SOMETHING of what remains untold in pioneer history may be found between the lines of the simple biographies of the men and women who a scant sixty years ago penetrated a remote and forbidding country at the call of their Church leaders. "Ho! for San Juan" said an early advertisement in the *Deseret News*. "There are many Saints needed with means and muscle to help settle that country!" Such a call was a mission, and among the earliest colonists were James and Mary Elizabeth Fretwell Davis, who preceded the main company* to the San Juan region by six months. There, in face of the multi-threat of flood, starvation, exposure, disease, and Indian attack, they succeeded in making Montezuma a "community" for five unbelievably difficult years.

The names of these humble people have received fleeting remembrance in published histories of the San Juan settlement and in the manuscript record of the San Juan Stake, but here appear excerpts from their own unadorned account, singularly free from overstatement, void of a single word of complaint, and, in fact, making only passing mention of the succession of hardships that must have made up each heart-breaking day of their five-year mission to a vindictive country. They left this only witness to heroic lives as a family account to be treasured by their children and grandchildren. It is worth a wider circle of readers. From such material is the whole cloth of pioneer history finally woven. The men and women who were so busy making history they had little time to write it, have unwittingly borne eloquent testimony to the faith that was in them.

*For the story of this company's amazing descent through Hole-in-the-Rock and its incredible journey over the "impassable" trail on its way to Bluff on San Juan River, read *The Improvement Era* for January, 1940, page 18.



MARY ELIZABETH FRETWELL DAVIS AND JAMES DAVIS.

where their first home had been a dugout, the birthplace of two of their children. About the time Dan Jones arrived in Cedar City, the Davises had been living for a number of years in a self-built log hut.

Brother Dan Jones had been called on a mission to the Navajo Indians. His stopping in Cedar City was not by choice. He could go no farther, he told the people in meeting, until he obtained a badly-needed pack animal. James Davis was there and heard the request. "The spirit told me to get the pack animal for Brother Jones. I was overcome with joy and could scarcely stay until the meeting was over. Next day I bought a young mule and gave it to Brother Jones. He turned to Bishop C. J. Arthur and said, 'That's the kind of men the Lord will not part with.' I had a feeling within me that the Lord had forgiven me for not paying due attention years before when the spirit had prompted me to pay my surplus money to the bishop as a thank offering. From this time we were blessed financially. We built a very fine brick house for those days. I was very proud of my home surroundings, and we were very happy except for the poor health of my wife."

So poor was his wife's condition that when, on December 29, 1878, they were called on a mission to settle the Arizona country, James Davis felt sure it was a misunderstanding. But surprise soon gave way to determination to magnify the call. Erastus Snow, pioneer leader in charge of the colonizaton, had asked that all be ready by the following April. Home, store, and land were disposed of at a sacrifice, and on April 13, 1879, the Davis family, in company with several young men, left Cedar City.[1] At Parowan, the family of H. H. Harriman joined them, making a total of twenty-six men, two women, and eight children as the vanguard of the larger company which was to follow them south and east in the fall. James Davis has left an outline of the events which overtook that little band, an unassuming record which leaves the greater part unsaid:

"Before we left, Bishop Arthur blessed my wife and told her if she would go and do her part her health would be restored, and that she would never be called on to part with another child, for out of our eight children we had buried four. He also told her that the Lord would protect us, and our lives would be spared.

"We traveled many long, dreary weeks, crossing over the same region the Spanish had crossed in 1540. The Indians said we were the first whites to pass that way since that time. The Spaniards, like the Indians, had carried water containers, but we were unprepared for this emergency. We dug numerous wells with great effort under the rocks and in the sinks. Some of these yielded water and some did not. We suffered a great deal, and one-third of our cattle died.

"Every morning my wife would arrange the children in the bottom of the wagon, then climb to the high spring seat and drive a team all day. There were only Indian trails to mark the way, so driving was a difficult task. In crossing the Buckskin Mountains, we cut notches in the sandstone for a footing for our horses. We had to hitch eight teams to one wagon to pull it to the top. Then we would take all the teams off, tie a rope to the rear axle of the wagon, and with all the men holding the rope we would let the wagon down the mountain in safety. At night we would fortify with our wagons as protection against the Indians.

"About the middle of May, we crossed the Colorado at Lee's Ferry and stopped at a small village called Moencopi, settled by some Moquich, Oriba, Hopi, and Navajo Indians, and a few white people. Among them were Wilford Woodruff, there on a vacation, and John W. Young, son of President Brigham Young, who was building a woolen mill to take care of the great amount of wool the Indians produced. They advised us with families to stay there on account of the danger ahead of us, and let the young men go and find a suitable country to locate. We did so, and notwithstanding the wind blew the sand continually, we enjoyed our stay at Moencopi very much.

"In two months, on the first of July, five of the scouts returned and reported finding a place. We started

(*Continued on page 53*)

TWISTS OF THE SAN JUAN FROM THE TOP OF WILD HORSE MESA.
Photo by Sullivan C. Richardson.



[1]The scouts who accompanied the Davis family on April 13, 1879, were, from Cedar City: J. C. Duncan, Robert Bullock, John T. Grower, Thomas Bladden, H. Joseph Wilson, George Ulrie, George Perry, and Kuman Jones; from Paragonah: Silas Smith and five of his sons; from Parowan: James Adams, G. H. Hobbs, J. B. Decker, Wilson Dalley, Isaac Allen, Del McGregor, Hanson Bayles, P. R. Butts, Z. Decker, and John C. Dalton.

LOOKING BACK AT *Ancient America*

By WILLIAM and DEWEY FARNSWORTH

Publishers of "Buried Empires of South America" and "Grandeurs of Ancient America."



CHAN-CHAN, THE CAPITAL CITY OF THE CHIMUS

Long ago the Chimus, a people antedating the Incas, built their great capital of Chan-Chan near the site of the present-day Peruvian city of Trujillo. Although its walls have endured time's assaults for countless centuries, they are fast crumbling now, especially from the action of repeated floods on their adobe structure. From the air, one can obtain the best idea of the once vast extent of the city and trace, even indistinctly, the remains of what once were its temples, palaces, plazas, gardens, and reservoirs. The material used in the building of Chan-Chan was of a hardened substance about half adobe and half cement. Late explorers have, in uncovering and cleaning the walls, found carvings like those on the building of Metla Oaxaca, Mexico, also carvings of the feathered serpents like those of the great cement city of Teotihuacan, twenty-eight miles from Mexico City. 250,000 people lived in Chan-Chan.



THE GREAT STONE WHEELS OF THE PRE-INCANS

Evidences in Mexico, Central America, and Peru lead us to conclude that all the ancient peoples of America understood and practiced the principle of the wheel. No means of transportation known today is equal to the task of moving some of the huge stone remains which have been found. These huge stone wheels were all of one size and weight and so perfectly synchronized that they could have been used interchangeably on the same vehicle. The enormous blocks of stone used in the construction of the ancient temples of Peru were hewn from quarries four to fifteen leagues distant from the building sites, fashioned and transported across rivers and over ravines, raised to their elevated positions, and adjusted with the nicest accuracy.



THE INCA CITY-FORTRESS OF MACHU PICCHU, BOLIVIA, SOUTH AMERICA

In the towering Andes Mountains, perched nine thousand feet above sea level, on top of a ridge at the foot of the hill called Huayna Picchu and protected on all sides by precipices and on three sides by the rapids of the Urubamba River, two thousand feet below, is the mysterious and ancient Inca city-fortress. Massive blocks of granite fit together perfectly without the use of mortar or cement. Many of the houses are a story and a half in height, with gable ends which have projecting cylinders and four-ring stones to which rafters were tied. These homes contain an unusual number of windows, divided in formations of three, but the most remarkable feature of all is the great number of well-built granite stairways, there being over two hundred large and small within the walls of the city. The exquisite finish of their stone-cutting resembles that of the fortress of Sacasahuaman in the Cuzco valley.

(Editor's note: "Buried Empires of South America," as announced on the book page of the December and January "Era" is now off the press and available through Deseret Book Company and other agencies of distribution.)

LINE UPON LINE

CONVERT TESTIFIES OF GOSPEL PRINCIPLES

By Lyman Collins
Byron, Wyoming.

ELEVEN years ago a bookbinder came to Powell to rebind the books of the Powell schools which were in need of repair. As I went by the schoolhouse one day, I saw his old car standing outside. I was a car salesman at the time, and an old car was an intriguing sight. I went in and finally broached the subject of a new car to the bookbinder. I can still remember what he said: "I'm not going to get a new car until I can pay cash for it without jeopardizing my security." And he went on to give me my first lesson in the Gospel. . . .

I was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints more than ten years ago. Upon joining the Church I had many problems and habits to deal with. In fact, it seemed that what I had come to believe contradicted a large part of my life. Particularly regarding the Word of Wisdom did I have difficulty. It was at a conference held in Lovell that I received the most valuable advice, I believe, I have ever received. The visiting member of the General Authorities spoke on the topic of self-advancement. He recommended that, although we might not be able to live all the commandments and principles of the Gospel, we should live those within our ability. He said that our ability would grow. It is my testimony that increased power does come to the person who will observe well the principles of the Gospel which are within his ability.

There is one principle of the Gospel that has been my temporal and spiritual salvation. That principle is tithing. It is the principle which has been most easy for me to practice. Although at times I have been tempted to put off or reduce my tithing, I felt that only as long as I paid it I had a right to call upon the Lord to aid me in observing the other principles which might be difficult for me. I know that the blessings the Lord has promised those who will observe His teachings do not fail.



By JACK SEARS

IF I were at the head of a college, I would secure a man of uncommon common sense qualified to interview every student. It would be his job to help students find themselves and to guide them into paths they are best fitted to travel happily and courageously.



This college would be made up of enthusiastic students who would get joy out of their classwork and who would be made to feel happy in their assignments. Such a class I have conducted over a period of years, for my students have told me how happy they have been. To me every student is a personality, different from anyone else. Each student is given a chance to express his views on what he would like to do and then is guided in that line with the greatest of care that he might be successful.

If you take a small child into an amusement park where there is a swing, a teeter, a slide, or other healthful amusements, and you keep your eyes open, you soon behold what pleases the child most. If he wants to swing and you insist he play in the sand pile, you at once create an unhappiness. The swing is better for him and he knows it, because it gives his play of imagination greater scope, and there is the thrill of going up and down in swinging that one does not get in a sand pile.



Well, when I am convinced after talking to a student that he knows what he wants, I teach him what I wish to teach, but in doing so I teach him what he wants also.



LEDGERS

and the Year's Beginning

By JAMES P. SHARP

ALONG about this time of the year all good Latter-day Saints begin checking up on their tithing accounts. Customs as well as people change, for when I was a lad, we paid tithing in kind. That is, if a man raised ten loads of hay he paid one; if he had ten calves he gave one; or ten sacks of potatoes, one, and so on.

Now we pay in cash, and there is no chance for us to put all of the little potatoes in the bottom of the sack, so to speak, and put a few good ones on top and get credit for such as can be seen.

Some pay tithing every pay-day, some every month, and still others pay at the end of the year. Which way is correct I personally cannot say, but I don't think it matters much with the Lord just as long as it is an honest payment.

Father was a bishop for many years and was away from home much of the time, so it was up to me to receive tithing hay, and measure the loads, figure the weight, stack the hay, and all such. I learned a great number of tricks a few of those old-timers played, but this should be said to the credit of a great majority of those men—they paid an honest tithing.

Some of those men would wait until they cut the very finest hay and then bring that kind for tithing. The best calf in the ten was turned in, and when they brought potatoes you could depend on those potatoes being the best, smooth and of uniform size. Other men brought a fair average, while others just paid tithing, and every spring there would be a large pile of small potatoes that no one would admit he had given to the Lord for His share.

Father always said: "One can tell what kind of tithing a man pays by the way he prospers, or fails to prosper." Such did seem to be the case, for those who paid the best they had, seemed happier and more prosperous than those who just paid an average, or those who just brought something, anything.

We were eating supper one Sunday evening, late in the fall, when a dear old sister came to the house crying very demonstratively. Her story was that while she had been at church some one had stolen her tithing cabbage, but had not touched her own. Father asked how she could tell tithing cabbage, and she said that when she set the plants out she put a stick by every tenth plant, and those had been stolen. Father told her he did not think the Lord would care if she paid other cabbage, but she insisted those that were stolen belonged to the Lord and if He saw fit to let some one steal His cabbage she did not think it was up to her to pay a second tithing. Father said a person that stole from the Lord never prospered. She never did.

After she had gone, mother said she was going to find out who had been so mean to her. While we were doing chores, I asked father who he thought stole the cabbage, and he said: "Son, two years ago some one stole every tenth row of her carrots, the tithing ones. One year ago she raised ten turkeys, and the tithing one was stolen. I wonder what she will have to report stolen next year."

Once a young man came in, all business. He had asked for a recommend, but had paid no tithing, so, got none. He pulled an account book from his pocket and said: "Bishop, I owe you sixteen dollars tithing for two years ago, twenty dollars for last year and twenty-two dollars for this year. Fifty-eight dollars, is that correct?" It was.

He pulled a purse from his pocket, counted out some money, put it back in his purse, his purse in his pocket, and said: "I don't have the exact change. Just credit me with that amount and I'll pay you sometime—when do I get my recommend?"

There was no pause between "Time" and "When." I saw that man today walking the streets, with not a dollar to his name, just waiting for his next relief appropriation.

SWEET *and* SOPHISTICATED

The story of a young man who learned to define his terms after discovering the contradiction of a girl who was both—

By JOHN SHERMAN WALKER



IT *should* have been the quiet, grayish eyes of Miss Constance C——, confiding answer-woman of the *Evening Call's* "Heartthrobs and Problems" column, that scanned the sheets of the letter, signed, "Mary McKean," with the further identifying name, "Sweet and Sophisticated," for the lines of that letter were as intimate as the throbbings of a maiden's heart.

Not that Bruce Gordon, of *The Call's* editorial staff, was violating the confidence of the "col-yum," as he opened the faintly violet-scented envelope that had come in that afternoon's mail. It just happened that *The Call's* popular answer-lady, Constance C——, had taken a week-end trip. Her daily column feature had been made up for only a few days in advance, and did not allow for the snow-blizzard that caused delay on the return trip. It was a curious—and unprecedented—situation.

Bruce Gordon had written copy on all of the regular city runs—town and county building—night police—theatres—and sports, in his career with *The Call*. But never had he served in the capacity of "answer-man."

Haig, *The Call's* city editor, had called Gordon into the inner office of the "Heartthrobs and Problems" sanctuary one morning the week previous, and had simply handed him a telegram from an isolated little town upstate. It read: *"Snowbound STOP Can you carry on column until we come? Constance C——."*

Gordon, vaguely uneasy as he read, had looked up questioningly. Haig merely underlined with his pencil the last words of the telegram, *"Can you carry on column until we come?"*

Gordon had asked: "Is that an assignment?"

And Haig, with a mild smile about his Scotch lips, said, "An assignment."

Closing the Heartthrobs door quietly as he went out—he had left Bruce Gordon to solve the problems within. And so, there was Bruce Gordon reading the revealing letter of this Mary McKean who stated her problem and signed herself "Sweet and Sophisticated."

Twice, three times, Gordon read over the letter:

"Dear Constance C——

"You're all I have left to appeal to—and I'm coming with a pent-up heart of gall, that must be drained of its bitterness—or else!—

"Constance, dear, have you ever scanned yourself in the mirror, knowing that you were very pretty—and perfect in your new party dress ensemble, as you drew the luxury of a silver cape about your shoulders—and twinkled off on silver slippers—to an all-promising party?

"And have you come home that night disillusioned and drooping—and cried yourself to sleep? Have you done that once and twice and thrice—and after that stayed home through evenings of loneliness and choked-up misery—rather than indulge in the promiscuous 'petting,' drinking, and smoking of the present-day parties?

"I'm not seeking pity or singing self-praise, but only making a sincere analysis of myself when I tell you I'm known to be a charming, more than ordinarily attractive young lady. I play the piano well, sing, and like dancing exceedingly. Can be a brilliant conversationalist, if the occasion calls for it—though I'm not a studious prude. I'm generous and can be warmly enthusiastic over a great many things.

"And so what do these enthusiasms and virtues get me—socially—in this day and age? Only—a big lonely chair at home by the telephone, that after a while doesn't ring for me at all—any more. And I love parties, and people—the companionship of girls and fellows—and dancing so much!

"If sophistication means smartness and chic and having the *savoir-faire* of the world—I'm asking you, woman to woman, though I more than qualify in all those things—what'll I do!

(Signed) *Sweet and Sophisticated."*

THE empty editorial rooms were silent now as a no-man's-land in lull of battle. The earlier muffled barrage from the battery of linotypes off toward the composing room was but an echo. And the thundering roll of the big artillery-press downstairs had long since ceased.

Gordon mused—groping to word his reply. Vaguely, phrases were forming in his mind. Frowning, he sauntered back to the typewriter and stood for a moment idly drumming his finger-tips on the desk-top. He snapped on a desk-lamp.

At once another unopened letter, that he had not previously noticed, near the typewriter, caught his eye. It was addressed to Constance C—— and secretary. Mechanically Gordon slit the envelope with a paper-knife and drew out the enclosures: two miniature cardboard artist's palettes—hand-marked invitations for two, to the annual Arts Masque, to be held that night in the new Art Lodge.

With the envelope and palettes still in hand he went again to the window and standing with feet wide apart, as though to balance his thoughts, he glowered down—straight upon the radiant sign across the street, Ye Olde Costume Shoppe.

It was too much. Something seemed forcing his thoughts into one channel. He blinked and thought swiftly. No time for costumes now. Tuxedo—and a domino—for him.



IT WAS WRITTEN ON THE CALL'S "HEARTTHROBS AND PROBLEMS" LETTERHEAD, AND MARY CAUGHT HER BREATH IN A LITTLE GASP OF SURPRISE—AND QUICKLY LOOKED UP AT BRUCE GORDON. HE WAS SMILING, BUT HIS MASKED EYES TOLD HER NOTHING.

A domino half-mask for *her*—and her own formal party dress.

Hmm-mm-n! That *would* be a test of one's social graces and talents and apparel. To go formal to an Arts Masquerade—where persons would be *informally* critical.

Somehow, though, Bruce Gordon was inclined to the belief that "Sweet and Sophisticated" would enjoy herself immensely at that gay social event. He was certain that she could be her own sweet self—and also an entirely "sophisticated" personality there among the smartest of the smart.

It was a nice point to prove. And more and more Bruce desired to test his theory. Of his own ability to play the part of Mary McKean's "perfect escort"—for the one night at least—Gordon was quite sure of himself.

Turning quickly, he was at the desk-phone, with Mary's address before him, calling "Information." The answer came back:

"Lakewood—The-r-ee—oh—oh—two—thr—"

Gordon cut short the last trilled "three" of the operator. He was thinking swiftly. He had an exciting plan. But there should be someone who knew them both, to introduce them—he and Mary McKean.

And there was Judge Landor. The very one, of course. It was an inspiration. Judge Landor, as a patron of the arts, would unquestionably be going that night.

The street had a familiar sound to it. The judge, an old acquaintance of Gordon's, lived on that same street; and, by the house numbers, not far from the Stuart home, where Mary McKean stayed.

In an instant Gordon was calling his old friend, Judge Landor, explaining to him his plan for the evening, of his desire to meet Mary McKean and to take her that night to the Arts Masque Ball.

Judge Landor, laughing in his booming voice, after assuring Gordon that he knew the Stuarts and Mary McKean very well, at once agreed to go along with them to the Arts Masque and make the introductions at unmasking time. Then Gordon was putting through his other "Lakewood" call.

Mary McKean was curled in a chair, listening to low music over the radio when Bruce Gordon's phone call came, startling her from her rather blue reverie; he greeted her like an old friend. "Lucky you're home this evening, Mary. I've tickets for two to the Arts Masque—tonight. Will you come? It's sudden to call you this way, I know; but it'll be a surprise party for me, too. Say you'll accept."

Her perplexed voice demanded, "But, who—who is it that's calling, please?"

Bruce Gordon chuckled and replied, "One who knows you rather well, Mary. But it's masquerade, tonight, you know. Let's make this an adventure—keep the surprise—until we unmask. We'll not have time now for costumes. We'll go formal.

"I'm sending a messenger with a domino mask—and violets. Can you be ready by nine?"

A trifle flurried, she hesitated, "We-ll, I could. Yes, I can—be ready at nine. But—" Gordon reassured her, "I have asked Judge Landor, whom we both know, I believe, to come with us—so really there is no reason why you shouldn't accept."

"With Judge Landor?" her voice was gladly accepting then. "Oh, then I shall be happy to accompany you."

"Good," Gordon exclaimed. "At nine, then. Good-bye."

Ten minutes later Gordon was hurrying from the costume shop across the street, then to a little flower-shop for a corsage of rose-buds and violets, and again entering the editorial offices of *The Call*, he sat once more before the typewriter.

Rubbing his fingers, still tingling with the cold, he first called a messenger, then, in an inspired mood, he typed out an answer to the letter of "Sweet and Sophisticated"—Mary McKean.

As the gorgon's-head door-knocker sounded, the elderly lady of the house went to the door and from the doorway Judge Landor's rumbling voice speaking:

"Good evening, Mrs. Stuart. Is Mary ready?"

The matron's voice answered from the hallway,

"Come in, please. Mary will be down presently."

Entering after the judge, Bruce Gordon, with a black domino mask covering his eyes, looked up the

(*Continued on page 57*)

Chemical Aspects of the WORD OF WISDOM



By M. J. MILES
Dixie Junior College

ONCE IT WAS ACCEPTED BY FAITH ALONE; NOW SCIENCE GIVES IT FURTHER SUPPORT.

THE history of science attests the divine origin of our Word of Wisdom. On the twenty-seventh day of February, 1833, Joseph Smith condemned the use of tobacco, alcoholic drinks, the then current hot drinks (tea and coffee), offered dietary suggestions, and warned his followers against "designing men." At that time there was no evidence to justify the condemnation. Its "wisdom" was not so obvious as it is today. No one can claim that Joseph Smith uttered this revelation on his own personal knowledge, for knowledge of the substances and practices condemned did not exist prior to the date of this revelation.

At the time, all science was in its infancy, and many fields of science were not known. In 1833, chemists knew practically nothing of caffeine and theobromine. No scientific study had been made of the physiological effect of ethyl alcohol. Nicotine was discovered in 1828 by Posselt and Reimann, but no information regarding its physiological effects was available until Haskell published his findings in 1871. Chemists at this time had no clear understanding of atomic and molecular concepts.

Even the composition of water had been known for only thirty-three years. The science of organic chemistry had shed its swaddling clothes barely five years previous to this time when Wœhler demonstrated the power of chemistry to create and control substances involved in the "life processes." The science of dietetics was just beginning to come into existence, as the first experiments on the digestion of foods were performed eight years previously by Beaumont.

At the present time the wisdom behind our Word of Wisdom is greatly enhanced by the findings of science. Oakes[1] and Widtsoe[2] have related the findings of various non-Mormon scientists which show that tobacco is definitely harmful to mankind.

The nicotine which tobacco contains is an interesting substance from the chemical point of view. Being alkaline, it exists in tobacco as salts of citric and other acids. During the process of smoking, it is distilled out of the tobacco as it is warmed by the heat of "smoking," and since the nicotine is present in the smoke we know that a goodly portion of it escapes being burned or becoming condensed on the butt end of the smoked article. Another poisonous alkaloid known as pyridine is also present in tobacco smoke. The nicotine molecule contains as part of its structure a molecule of pyridine and the presence of the latter in the smoke is likely due to partial decomposition of some of the nicotine.

The nicotine in tobacco smoke exists in extremely small particles known to chemistry as colloids. These particles have little tendency to coagulate or settle by virtue of the electric charge which they carry. This condition makes smoking possible, because it withholds the greater portion of the poison from contact with the smoker's lungs and blood stream, thereby permitting the tobacco user to live to finish his pipe, cigar, or cigarette. This is not an overstatement, because the nicotine is fully as poisonous as the deadly cyanide.[3] In the pure state, nicotine is a colorless, odorless liquid and more than ten times as poisonous as coniine, the death-dealing ingredient of the hemlock which Socrates and others have used to commit suicide. Four ten-thousandths of an ounce of nicotine is a lethal dose, yet the average cigarette contains more than ten times this amount.

STUDIES made by Bush[4] and others have shown that the tobacco user does, however, receive enough nicotine to upset normal bodily functions, causing an increase in the rate of heart action, an increase in blood pressure, and considerable decrease in mental efficiency. The effect of the poison is slow, due to the relatively small amount that is actually effective, and in many respects rendered more cruel than the quick action of a large dose. The result is often a noticeable destruction of health, coupled with financial and moral ruin. Acute poisoning from nicotine causes vomiting, mental confusion, and convulsions. This indicates on a large scale the effect of the minute doses that each cigaret administers.

The whole evil of the tobacco habit is not due to nicotine alone. There are many ingredients which the chemist has not been able to discover. Yet the use of tobacco does create a habit. Therefore, some other ingredient remains to be discovered which will account for this habit-forming property. There is strong evidence that this ingredient will be a narcotic belonging to the class of substances known as alkaloids and will resemble, in many respects, such other alkaloids as nicotine, strychnine, morphine, etc. It will not be surprising if chemists ultimately isolate several other alkaloids from tobacco. Other plants yielding alkaloids are known to produce as many as twenty different poisons in a single plant. The pyridine mentioned as an ingredient of the smoke from tobacco is a poisonous alkaloid characterized by a very disagreeable odor. It is widely used at the present time to render alcohol intolerable for hu-

[1]Oakes, Weston, "Science and the Word of Wisdom," a pamphlet published by Deseret News.

[2]Widtsoe, John A., *The Improvement Era*, 34:516 (1931).

[3]Porter, C. W., *The Carbon Compounds*, Ginn and Co., page 320, (1931).

[4]Bush, Arthur D., *New York Medical Journal*, (1914) page 159. (Quoted by L. D. S. Social Advisory Committee.)

man use, and it is responsible for the foul odor which some denatured alcohols have. Other substances have been reported as constituents of tobacco smoke by various investigators.[5] Among these substances are carbon monoxide, prussic acid, wood alcohol, arsenic, and ammonia. Scientific studies prove that tobacco smoke is irritating, and a great deal of effort has been devoted to searching for methods of treating the tobacco to free the smoke from its irritating ingredients. This problem has thus far defied the best chemical knowledge and skill.

Certain manufacturers have recently made much of certain biological studies that indicated that cigaret smoking raised the blood sugar value. Bailey and Petre[6] point out that this claim has been refuted by Dill, Edwards, and Forbes,[7] who have shown that the smoking of a cigaret is without effect on the blood sugar, lactic acid, and respiratory quotient.

Chemistry and Alcohol

Chemistry has provided much evidence to condemn the internal use of alcohol. Wilder D. Bancroft, "the grand old man of physical chemistry," and one of the world's great chemists, has developed a theory of insanity which seems to shed an interesting light on the internal effects of alcohol. This theory attributes certain forms of mental disease to a maladjustment of the colloids of the nervous system.

It is known that the brain and nervous system contain protein particles of colloidal size and nature. Further, many chemicals are capable of upsetting the normal state of these minute particles. When this occurs, mental health is impaired. Several rather common chemicals are known to affect the mind. Early workers in plants producing ethyl gasoline became violently insane due to the tetra-ethyl-lead which got into their systems. The effect was found to wear off as their bodies had time to dispose of the poison. Other forms of mental disturbances have been produced with thiocyanates. Various mixtures of carbon monoxide with other gases have produced peculiar mental effects. The nitrous oxide used by the dentist to render his patient insensible to pain produces an hysteria as the patient recovers consciousness. The peculiar behavior of patients recovering from this gas has led to its designation as "laughing gas." Even pure oxygen under fairly high pressure will produce marked effects upon mental behavior. Other substances have been found which are capable of restoring the proteins of the mind to their normal condition, and many cases of insanity have been cured or improved by treatment with sodium amytal or sodium rhodanate.



Alcohol is another substance which produces abnormal mental behavior, and, therefore, is believed to upset the colloids of the brain and nervous system. The state of being intoxicated is the state of being rendered mentally unbalanced by chemical action. As the alcohol is eliminated, the subject "sobers up" because the colloids are restored to, at least approximately, their normal condition.

Repeated applications of the alcohol does definite and permanent damage to the mental equipment of the alcohol addict, probably because the colloids of the brain and nerves are not restored in perfect condition after each "drunk." Each "spree" leaves its scar on the mental furniture of the drunkard, and the injury of each is additive. Consequently, cases of mental unbalance due to the use of alcohol are not uncommon. All grades of mental injury from this cause are undoubtedly with us, though we are seldom inclined to admit that the mental powers are damaged until the victim becomes so mentally ill that commitment to an institution is necessary.

As yet, the medical profession has not accepted all that Bancroft has had to say regarding his theory of insanity. Bancroft's[8] chemical treatment of the insane has been successful in many cases. It is not surprising that his attempts to restore normal colloidal conditions in the nervous systems of his patients have failed in some cases, because certainly all mental diseases are not colloidal, or, if colloidal, would not necessarily respond to sodium amytal, sodium rhodanate, or other chemicals which have thus far been tried.

Nevertheless, Bancroft's theory offers a very plausible explanation of the detrimental effect which ethyl alcohol is known to have on the human nervous system. It is reported that some chemicals, such as mixtures of gasoline with milk, which seem to share with alcohol the power to upset man's nervous or mental equilibrium, are also capable of affecting the colloidal protein dispersions of the brain.

Moreover, alcohol is a narcotic since it is poisonous, capable of producing a craving for itself, and capable of producing a mental stupor.

Science has produced ample evidence to show that alcohol is decidedly detrimental to the human body. Numerous studies have been cited by Oakes[9] which show that, since the first scientific study of the physiological effect of alcohol made in 1907, a host of medical and social data are now available which testify that alcohol is "recognized as a destroyer of health in both mind and body, and a poison which will swiftly undo all effects of training and culture."

"Hot Drinks"

The present-day tendency to hurry justifies our admonition to abstain from "hot drinks." Thousands gulp down their tea, coffee, cocoa, when it is painfully hot in order to catch their car, get to work on time, or what not. This is conducive to burns on the lips and oral tissues that are dangerous and attributed by some doctors to be the cause of cancer of the mouth.

We now know that many of these widely used beverages contain chemicals that are dangerous to human health. Coffee contains caffeine in amounts ranging from 0.5% to 1.5%. Tea contains caffeine in somewhat larger amounts. Cocoa and chocolate contain a similar substance known as theobromine. Other injurious chemicals are also present in the hot drinks tabooed by the Word of Wisdom. Among them tannic acid, theophylline, and ade-

(*Concluded on page 53*)

[5]Bailey and Petre, *Ind. Eng. Chem.* 29, 16, (January 1937).

[6]*Ibid.*

[7]Dill, Edwards, and Forbes, *Am. J. Physiol.*, 109, 118, (1934).

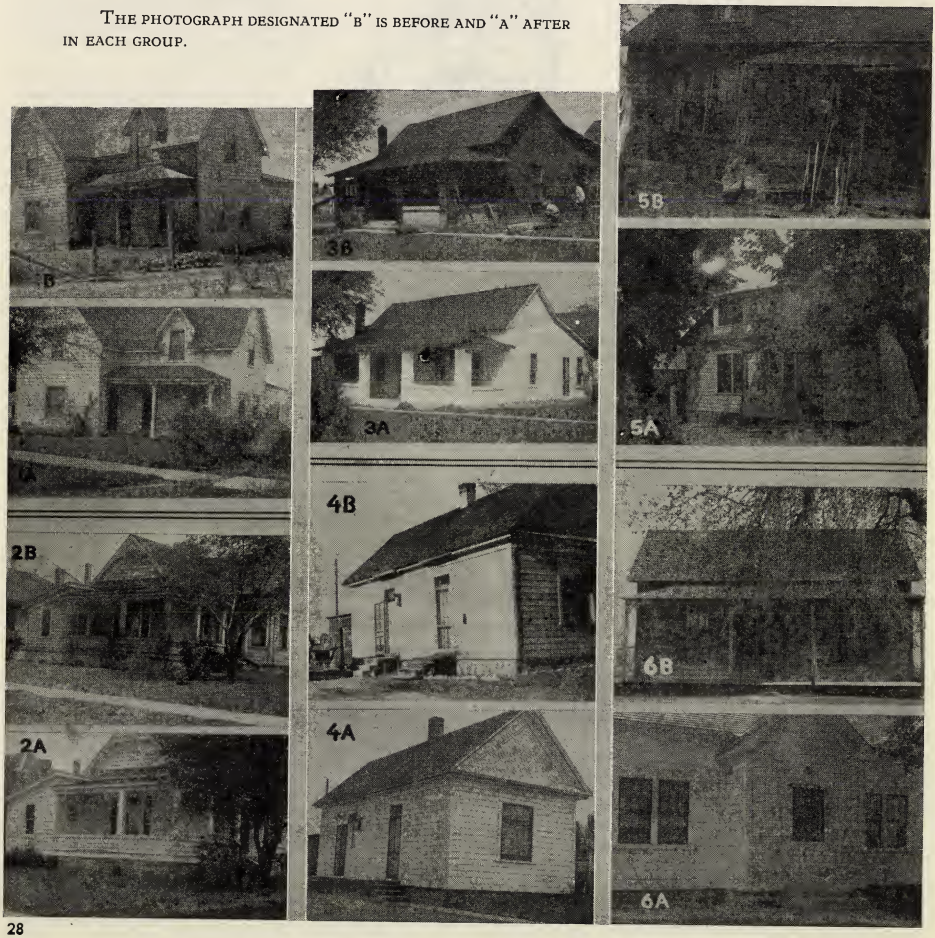
[8]Jaffe, Bernard, *Outposts of Science*, Silver Burdett, (1935). Alexander, *Colloid Chemistry*, D. Van Nostrand Co. (1937), pages 301, 437, 438.

[9]Oakes, "Science and the Word of Wisdom."

The "BEFORE AND AFTER" of CHURCH-WIDE BEAUTIFICATION

CACHE STAKE HAS BEEN DOING A GOOD DEAL IN THE BEAUTIFICATION PROGRAM. WE REPRODUCE HERE A FEW PHOTOGRAPHS SECURED FROM CACHE PEOPLE SHOWING "BEFORE" AND "AFTER" CONTRASTS. WE HOPE THEY WILL GIVE ENCOURAGEMENT AND RENEWED INCENTIVE TO THE BEAUTIFICATION CAUSE THROUGHOUT ALL OUR COMMUNITIES.

THE PHOTOGRAPH DESIGNATED "B" IS BEFORE AND "A" AFTER IN EACH GROUP.



Poetry

A PRAYER FOR PEACE

By Lizzie O. Borgeson White

LET peace be ushered in, oh, Lord, the whole world round;
May strife and conflict be subdued, and love abound.
Men's lives are precious in Thy sight— You love us all—
Bring speedy peace upon the earth, and Satan's fall.

Turn men from wicked, selfish deeds, to works of love;
May nations turn their thoughts to Thee, good Lord above.
Prepare them to receive and serve a Heavenly King—
Send Christ on earth to reign, dear Lord— let freedom ring.

THIS SNOW

By Christie Lund Coles

THERE is peace in this snow,
Peace and new hope for a ravaged earth;
So silently it falls, one would not know
The hour or moment of its prayer-like birth.

There is hope in this hour:
The apple orchard and the golden glow
Of wheat fields shall be testament and flower
Of the healing and the strength within this snow.

WINTER'S KING

By Lila M. Bennett

HAIL, King Winter, sage and hoary!
How I love your sombre glory!
You are ruthless, strong, and raging
When a blizzard you are staging.
Ah! your breath is keen and stinging,
And your voice a bitter ringing.
Frosty eyebrows, frosty beard,
And your tongue seems piercing—speared.
Your laughter is both sharp and mocking,
And your strength is really shocking.
.
But at times you change your manner,
And are mild, and hang a banner
Of sparkling white, and blessed peace
As you don a robe of fleece.
But I love you, wild or mellow,
Dear old crusty, blustering fellow !

THEY'RE NICE ABOUT IT

By Lucretia Penny

I LIKE giraffes, I think they're fine:
It has not turned their heads
To know they can look down upon
All other quadrupeds!

RAINBOW DAYS

By Luacine Fox

DAYS are colors—
Each irrevocably tinged with the flame
Of its own individuality;
And against the sweeping pattern of its contour—
Shadows move—
And milky films of memory
Slip by.
Some days are limpid—
Cool, serene.
And others, baking hot with thirsting anguish,
With zig-zag flashings of rich-green emotion—
Needle darts of pain, surprise.
And then,
Sometimes,
The deep expansive comfort of warm rose—
Of satisfaction.
But once, in every life,
There comes
One pure, clear day of white,
High and clear
And shining—
And that,
When night creeps in,
Then deepens to a cool, rich blue
With silver stars.



SNOWFALL AT DUSK

By Helen McMahan

THE whole world is calm
While the fluffy white flakes
Come down as though each
Knew its place
Because of a previous
Rehearsal arranged
For this ritual of beauty
And grace.
They pirouette earthward
In billowy flight,
Like down, from the breast
Of a swan;
They swarm, and they dance
In the cold winter night—
Frail ghosts of the leaves
That are gone.

VOLCANO ABOVE THE PLAIN

By Harry Elmore Hurd

WE, the people, live in Martinique,
Which is the world, while war, which is the peak
Of Mount Pelee, grown green with sugar-cane,
Thrusts terribly upward from the fertile plain
Of brotherhood where self-appointed seers
Cry peace, until our half-forgotten fears
Grow lush with promise like quiescent slopes
Of danger. Man, a victim of his hopes,
Erects his dreams about the base of wrath
And builds his towering temples in the path
Of former lava, in which to chant "Good-will
On earth" until new terror comes to chill
His heart to panic. "This horror cannot be!"
The people shout—but still the poison sea
Avalanches downward, choking breath
With cindered fumes of phosphoric death,
While in the sky the mushroom of their trust,
Contracting, showers incandescent dust
Upon the surface of a molten mass
Of crawling, cooling, cracking lava-glass.

THE COAT I'M GOING TO WEAR

By Alex Faddis

I'M weaving a coat to wear some day,
And I'm weaving it out of thought.
The pattern my parents gave to me—
The kind that is never bought.

I'm taking many a loving thought,
With golden deeds to spare.
I'm running them through the spinning wheel
In weaving my coat to wear.

I'll take some courage, a great deal of love
With confidence and cheer;
I'll weave them into the coat some place
But I'll cast away all fear.

I'll persevere in faith and works
With an obedience that's rare,
And I'll weave them into the warp and woof
Of the coat I'm going to wear.

Then I'll line the coat with many smiles
And with friendly deeds galore,
And stitch the seams with sunny beams
That will last forever more.

And now, dear friends, I pray you,
Just listen to what I say—
When I come to the end of this mortal road
This coat I will put away.

Then some day in the future near
This coat I'll again put on.
It will be clean and sweet and a perfect fit
On the Resurrection Morn!

The Church Moves On

Las Vegas Bishop Called To Senate Post

BISHOP BERKELEY L. BUNKER of the Las Vegas Ward, son of pioneer parents, has been appointed U. S. senator from Nevada to succeed the late Key Pittman, chairman of the Senate Foreign Relations Committee. Bishop Bunker, just thirty-four, filled a mission to the Southern States from 1930 to 1932 and has been continually active in Church work. In 1933 he was married to Lucile Whitehead of Las Vegas. They have a daughter, Loretta, three years old.

At thirty years of age, Senator Bunker was elected to the Nevada State Assembly. Elected for a second term, in 1939, he was made speaker of the lower house.

Senator Bunker is ninth child in a family of ten, the son of Martin A. and the late Helen E. Bunker. His grandfather, Edward Bunker, intrepid Utah pioneer, founded Bunkerville, Nevada.

Division Creates New Ward in Cottonwood

RECENT division of the Mill Creek Ward, Cottonwood Stake, into east and west sections added another member to the steadily increasing number of wards in the Church.

William W. Liddle was named bishop of the eastern division, which will retain the old ward name. Appointed to serve as counselors were Wendell L. Cottrell and Melvin J. Burt, with Gotfred Stein as ward clerk.

Cyrus S. Walters was set apart as bishop of the western division, to be known as Valley Center. Leonard Croxford, David H. Newman, and Alma Little have been named respectively as first and second counselors and as ward clerk.

New Presidency Formed in Parowan Stake

DAVID L. SARGENT, professor of biology and agriculture and chairman of the agriculture division at the Branch Agricultural College in Cedar City, was sustained in November as president of the Parowan Stake, succeeding William R. Palmer, for whom the change marked completion of twenty years' service as a member of the Parowan Stake presidency, fifteen of them as president.

Under the direction of Elders Joseph F. Merrill of the Council of the Twelve and Antoine R. Ivins of the First Council of Seventy, counselors W. Arthur Jones and L. E. Tueller were also released and Elder Jones reappointed as first and Oscar J. Hulet named as second counselor to President Sargent. Edward A. Parry was retained as stake clerk.

Frank Evans Assumes Church Finance Position

FRANK EVANS, prominent Utah attorney and president of the Eastern States Mission from 1937 to 1940, has been appointed secretary for finance to the First Presidency. He assumes the duties performed by the late Arthur Winter in connection with all financial matters of the Church.

Elder Evans brings to his new position a great deal of valuable experience. He has taught school and was at one time superintendent of Summit County schools. Later he studied law and attended the University of Chicago. From 1915 to 1917, he was a member of the Utah state senate. He saw service with the Red Cross both in the United States and France during the World War.

A specialist in the field of cooperative marketing, he has been secretary and general counsel of the American Farm Bureau Federation, with headquarters in Chicago, and under Herbert Hoover's administration was appointed a member of the Federal Farm Board, serving in Washington, D. C., for nearly two years. Elder Evans is senior author of a legal text on cooperative marketing, titled *The Law of Agricultural Cooperative Marketing*, which is used in colleges and by attorneys specializing in that field.



FRANK EVANS

New Warehouse Planned For Welfare Region

PLANS are being formulated for construction of a new regional warehouse for the north Utah region in the Church Welfare Program. The warehouse will rise on property adjacent to the present four-stake bishops' storehouse at 2030 Washington Boulevard in Ogden. The new building is expected to be ready for use this summer.

Churchwomen Attend Centennial Congress

ATTENDING the Women's Centennial Congress, which was held at the Waldorf-Astoria in New York City beginning November 25, were President Amy Brown Lyman of the National Woman's Relief Society and Lucy Grant Cannon, President of the Young Women's Mutual Improvement Association. Representatives from every state and from many foreign lands were present at the meet, at which were reviewed the accomplishments of women since the beginning of their emancipation a hundred years ago and at which were laid plans to remove further discriminations.

Architects Visit Los Angeles Temple Site

COMMISSIONED to make preliminary studies at the site of the temple to be built on the Santa Monica Boulevard in Los Angeles, Lorenzo S. Young, Ramm Hansen, Georgius Y. Cannon, and John Fetzer, members of the board of temple architects, recently completed a series of test bores to determine the character of subsoil, investigated earthquake potentialities, and planned landscaping and architectural features for the temple and its surroundings.

Democracy Becomes Study Topic in Church Schools

A SPECIAL course on "the spiritual basis of democracy" will be sponsored by the Church Department of Education along with its regular weekday program of religious education. Purpose of the course is to lead students to an appreciation of the rights and privileges enjoyed under the American form of government and to promote in the students an attitude of loyalty, service, and hard work for its defense.

Three pamphlets—"Your Rights Under the Constitution," "The United States Flag," and "Mormon Youth and Our Government"—are being sent to twenty thousand students of high

school age in the seminaries of five western states and five thousand college students enrolled in institutes and colleges maintained by the Church.

L. D. S. Hospitals Make Improvements

REMODELING and renovating of the Church-owned Dee Hospital in Ogden has included enlargement and improvement of kitchens, dining-rooms, and staff quarters, installation of a new ice plant, and renovation of the receiving department. Rooms on the east side lower floor of the building have been dropped to floor level.

At the Groves L. D. S. Hospital in Salt Lake City, $50,000 was spent for improvements during 1940, including chiefly modernization of the kitchen. Plans as approved at the annual meeting of the hospital board call for enlarging the X-ray department and for remodeling in several divisions.

Ward Makes Bricks As Major Welfare Project

WHAT began as a ward project to make bricks for an addition to the Blanding chapel has now become a major Welfare undertaking, according to Bishop John D. Rogers. Bricks formerly shipped 325 miles from Salt Lake to Blanding now are being "home-made" and sold to the community. From eighty to one hundred thousand bricks have already been burned ready for use. Actually twice that number have been made, but heavy rains washed them away before they reached the kilns for burning.

Brick-making is considered by the Blanding people an ideal Welfare Plan activity because it requires little skill and not more physical effort than can be exerted by old men or young boys, or persons physically handicapped.

Missionaries Return From South Africa, Tahiti

RECALLED in accordance with the recently announced decision of the First Presidency to confine missionary labors to the Americas and the Hawaiian Islands, thirty-three Elders from the South African Mission arrived in Jersey City, New Jersey, December 1, aboard the *President Polk*, second group to arrive from the Pacific area: missionaries from Australia, New Zealand, Samoa, and Tonga reached San Francisco early in November.

On December 9, three additional Elders from Samoa and one from Australia arrived in San Francisco aboard the *Monterey*, and on December 11, the entire contingent of missionaries from Tahiti, accompanied by President and Sister Eugene M. Cannon, arrived at the coast port on the *S. S. Lurline*. Facing the prospect of a six months' delay before they could book passage on the few steamers now calling at Tahiti, Elders there chartered a hundred-foot motored trading schooner for the fifteen-day journey to Hawaii, where they boarded the *Lurline*.



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED NOVEMBER 18—DEPARTED NOVEMBER 28

Reading from left to right, first row: Dean Fowley, Eldon LaVar Coates, Don B. Colton, Mary Duke, Maudie Robinson, Gladys Stoker, Beth Markham, Doyle Richards, Eldren Butler, Jerome R. Johnson.
Second row: Robert H. Graham, Leon B. Black, Grant L. Judd, Betty Ann McKenzie, Hazel Andersen, Norma Hansen, Dorothy Anderson, Claire Van Dam, Vern Ringwood, Lynn Smith.
Third row: Rex K. Crane, Blake J. Anderson, Richard B. Stephen, Avard W. Booth, Max Milligan, Alta Valberg, Odessa Ford, Ernest Max Engeman, Rodney Alsop, Wm. E. Berrett, instructor.
Fourth row: Wayne Bellows, John Jacob Van Leeuwen, Bernell Hales, Jr., Sylvester Hart, Florence Tucker, Evert Gale Martin, Ralph Clavin Memmott, Richard Melvin Mecham, Ernest Cook, Thomas Donald Hunsaker.
Fifth row: R. W. Christensen, Melvin L. Smith, Stanley L. Udall, Frank W. Jackson, Alice Briggs, Lynn Nelson, Cleveland Cook, Adrain Neilson, Emory Neal Benson, Newell Bastian,
Sixth row: Arthur Campbell, Max J. Fenn, James T. Crowther, Lewis T. Patterson, Roland N. Wille, Clyde D. Tidwell, Robert T. Macdonald, Eldred Johnson, Paul Merrill, Jr., Robert Walter Anderson.
Seventh row: Afton Ploock, Howard Smith, Merrill Bushnell, Charles Esplin, LaMar Sayer, Keith Merrill, Dean T. Kunz, Gaylord Whitney, Lyle Bunker, Ronald Hutchison.
Eighth row: Leon Judd, Jack Lyon, Kenneth Baugh, Merlon C. Christensen, Harland S. Russon, Rufus B. Astin, Milton D. Rogers, Gordon W. Mitchell, Fred W. Hunzeker, Raymond W. Fritsch.
Ninth row: Claud Haws, Harvey Hansen, Calvin P. Christensen, Wells Meeks, Ray H. Moore, R. Kent Fielding, Norman E. Hansen, George Verl Henrie, Abel John Peterson, John Armstrong Ellison.
Tenth row: Burton Bushman, Philip A. Smith, Ovid L. Farnsworth, Clive Bradford, Loyd M. Sleight, R. Sears Hintze, Elliot Howe, Richard L. Gunn, J. Emerson Hallstrom.
Eleventh row: Charles Eugene Busath, Lee Taylor Jarvis, John A. Neal, Newell Miller Washburn, Wayne M. Winegar, Wendell Blackburn Cheney, Henry M. Schumann, Herman W. Jepsen, Derrah Bybee Wiggill, Eldredge R. Shakespear, Eldon Wesley Hughes.



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED DECEMBER 2—DEPARTED DECEMBER 12

First row: James Clair Kendall, Alma J. Duersch, Norma Holley, Lenore McKinney, Don B. Colton, Ruth M. Hill, Afton Wilkins, Clarence Guy Walder, De Var Haws.
Second row: Miland G. Draper, Lester W. Martin, Alvin W. Taylor, Wilma Burton, Ada Whetten, Rowene Robinson, Thora Pearce, Shirley Hoyt, Wayne Charles Dalton, William C. Holmes.
Third row: James C. Hansen, James V. Terry, Frank S. Hardy, Orville P. Allen, C. Lowell Mecham, Lova Tolman, Spencer Glen Beck, Richard Woodrow Tracy, Audun Rudie Shobaken.
Fourth row: Walter Merle Anglesey, Dean Chancy Garner, Wendell T. Belnap, Dale Walters, Elizabeth Welker, Lewis Bassett, Shirrell Jensen, Grant Williams, Dee M. Harris, Verl F. Scott.
Fifth row: Alvin L. Davidson, Jos. A. Bailey, Hugh Crae Wilson, Richard Bigelow Grant W. Hodson, Melvin P. Leavitt, William J. Jackson, Allen C. Williams, Lawrence Angerbauer, Wm. E. Berrett.
Sixth row: Albert L. Egbert, Jr., Verl W. Simpson, Louis B. Bouddren, Arnold P. Maughan, Lora Lee Huff, Maxwell G. Erskine, Wallace R. Elkins, Douglas Farrow, David J. Wells, John R. Groberg.
Seventh row: Robert J. Cox, Russell McDonald, Franklin V. Nebeker, Garth L. Gehring, Ashton L. Smith, George A. Hansen, Leonard Haws Johnson, Grant C. Frederickson, Easton Sampson.
Eighth row: Dean Muir, Philip A. Smith, Leath Cluff, Lorenzo Y. Crossley, Raymond R. Finlinson, Carl Mecham, Quentin M. West, Milton Alvin Romney, Elwood F. Stewart, Ray Summers.
Ninth row: Reynold W. Bareman, Finley Reid Hendrix, Varsel L. Chlarson, Lonnie E. Crosby, Wm. Ernest Bradshaw, Lloyd E. Dahl, Nephi George, E. Grant Moody, June Bringhurst.
Tenth row: Lawrence Roe, Melvin Sanders, Wallace Squire, Le Roy E. Peterson, Sterling J. Durrant, A. Glenn Snarr, Gerry Alley, Norman Fletcher, Mac Bluth,
Eleventh row: Richard I. Jorgensen, Norman M. Adams, W. Clem Utley, D. Platte Woodland, Herman Green, Jr., Norman McKee, Sherman Smith.

Names of Elders involved in the current transfers follow:

From the South African Mission

Released: Harold E. Larsen, Richfield, Utah; Quentin E. Crockett, Preston, Idaho; J. Keith Hansen, Bear River, Utah; King S. Udall and Phil C. Dana, Phoenix, Arizona; Max W. Simkins, Springville, Utah; Leslie W. Beer, Centerville, Utah; Jay S. Broadbent, Provo, Utah; Robert B. Douglas, Walter M. Lewis, Donald B. Garrisk, Sidney V. Badger, and Gail C. Meier, all of Salt Lake City.

Transferred to Central States Mission: Carlyle B. Eyre, Cowley, Wyoming; Terrell R. Woodmansee, Rexburg, Idaho.

Transferred to Eastern States: Richard F. Thorley and Jay L. Chatterley, Cedar City, Utah; Scott M. Whitaker, Los Angeles; Harold S. Barnes, Jr., Salt Lake; William W. Heal, Provo, Utah; Richard A. Seare, Salt Lake.

To New England States: Harold M. Bergeson, Cornish, Utah; Oscar N. Kirkham, John N. Eldredge, and Richard G. Sharp, all of Salt Lake. (*Continued on page* 34)

Editorial

Escape

A TIME of year's ending and year's beginning comes again to remind us of many things. The settlement it brings seems somehow to be a foretaste of that inevitable settlement which awaits us all—but which many would hope to escape.

The spirit of escape seems to have come to dwell among us. Perhaps it has always been present, but the tenseness of our times makes it more apparent. There are many who seem to want to escape reality; to postpone the day of settlement; to prefer present pleasure to future happiness; to escape the consequences of their own mistakes; to escape personal obligations; to escape public responsibility.

There are some who seek to escape by borrowing rather than face the restrictions of a sound economy. There are some who would rather mortgage the future than curtail their appetites. There are some who count heavily on mercy and the opportunities of the moment, rather than on justice and the certain reckoning of the future. Some have become morally and materially and spiritually insolvent—bankrupt, both in the things of this world and in those things which pertain to that which lies beyond—and rather than face the facts and pay the price and begin again on humble but substantial foundations, they prefer continuing on borrowed time, always with the shadow of inevitable consequences hanging over them, but never looking at things quite squarely.

No doubt there would be less of the spirit of escape if we could bring ourselves to the realization that there is no such thing as permanent postponement. Retribution cannot forever be out-distanced. The judgments of men may be slow—but they are sure, and even more so are the judgments of God. No one was ever able to cheat at anything permanently. No one has even been able to postpone a time of reckoning forever—even though he departed this life before he faced the facts. For it is written: "Verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed." (Doctrine and Covenants 1:2 and 3.)

Since there is no way of permanent escape in the lives of men and nations, we say to all: Face the issues of life as they come; pay the price, whatever it is; spurn the postponement of obligations; clean house; make peace with your conscience, and build on sound foundations for that future wherein no mistakes have yet been made. For all who do this, the onward march of the years is not a foreboding procession, but rather a sequence of events that carries its lessons and its blessings into the present and the future, and leaves its debts and its mistakes behind.—*R. L. E.*

This Day

NEW YEAR'S DAY signifies usually a need to make resolutions for better living, for wiser expenditure of time and money, for kindlier treatment of family and friends. However, few of us tend to realize that each day is part of a new year. Each day in itself partakes of the nature of a new year when we arise with a full determination to make it a little better than the day before. It is only when we do not make this day that is ours a bit better than the day before that we fail to live as we should.

We need to close our eyes to the mistakes of yesterday, to the sorrows, to the dead dreams. We need, however, to remember the unaccomplished ideals, for they will buoy us and carry us into the new day with purposefulness. We need not consider the troubles that tomorrow may bring. In the living of a full today, doing our best, trying to attain a little nearer to our goal, we shall grow and prepare for that tomorrow with its unsolved problems.

As we consider the new year, therefore, let us resolve that this day, and each day thereafter, we shall try to build a little closer to our dream of what we wish to become. We shall study a little more; we shall be better neighbors; we shall become truer Latter-day Saints. In fact, this day is our day. It is our opportunity to approach nearer to that ideal of which the Christ spoke when He said, "Be ye therefore perfect, even as your Father in heaven is perfect."—*M. C. J.*

EVIDENCES AND RECONCILIATIONS

xxxiii. What is the Meaning of the Title, "Prophet, Seer, and Revelator"?

THE President of the Church is always sustained by the people as "Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints." This is in compliance with the revealed word of God. The first revelation received by Joseph Smith after the organization of the Church on April 6, 1830, specifically declares that "there shall be a record kept among you; and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God, the Father, and the grace of your Lord Jesus Christ." (Doc. & Cov. 21:1.)

This was reiterated by revelation in 1835: "The President of the office of the High Priesthood is to preside over the whole church, . . . yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the church." (Doc. & Cov. 107:91, 92); and was further restated in 1841: "I give unto you my servant Joseph to be a presiding elder over all my church, to be a translator, a revelator, a seer, and a prophet." (Doc. and Cov. 124:125.)

In current practice, the word "translator" is omitted, since, through revelation, the President of the Church may at any time be called to the special labor of translation.

The counselors to the President and the Council of the Twelve Apostles and the Presiding Patriarch are also sustained as "prophets, seers, and revelators." This conforms to the Priesthood conferred upon them, and to their official calling in the Church. That others than the president may hold these exalted titles also conforms to the revealed word of God. For example, speaking of Hyrum Smith: "I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church." (Doc. and Cov. 124:94.)

On March 27, 1836, at the dedication of the Kirtland Temple the authorities of the Church were sustained: "I [Joseph Smith] made a short address, and called upon the several quorums, and all the congregation of Saints, to acknowledge the Presidency as Prophets and Seers and uphold them by their prayers. . . . I then called upon the quorums and congregation of Saints to acknowledge the Twelve, who were present, as Prophets, Seers, Revelators, and special witnesses to all the nations of the earth holding the keys of the Kingdom, to unlock it, or cause it to be done, among them, and uphold them by their prayers." (*History of the Church* 2:417.)

When others besides the President of the Church hold the title "prophet, seer, and revelator" it follows that the "power and authority" thus represented are called into action by appointment from the President of the Church, otherwise there might be a conflict of authority. This is well illustrated in the practice of the Church. For example, a man may be ordained a High Priest, an office in which the right of presidency is inherent, but he presides only when called to do so. It is even so with the exercise of authority under these other sacred titles.

The three separate titles in the general titles have much the same meaning in popular usage, yet there are differences sufficiently important to justify their use.

A prophet is a teacher. That is the essential meaning of the word. He teaches the body of truth, the Gospel, revealed by the Lord to man; and under inspiration explains it to the understanding of the people. He is an expounder of truth. Moreover, he shows that the way to human happiness is through obedience to God's law. He calls to repentance those who wander away from truth. He becomes a warrior for the consummation of the Lord's purposes with respect to the human family. The purpose of his life is to uphold the Lord's plan of salvation. All this he does by close communion with the Lord, until he is "full of power, even the spirit of the Lord." (Micah 3:8; see also Doc. & Cov. 20:26; 34:10; 43:16.)

The teacher must learn before he can teach. Therefore, in ancient and modern times there have been schools of the prophets, in which the mysteries of the Kingdom have been taught to men who would go out to teach the Gospel and to fight the battles of the Lord. These "prophets" need not be called to an office; they go out as teachers of truth, always and everywhere.

In the course of time the word "prophet" has come to mean, perhaps chiefly, a man who receives revelations and directions from the Lord. The principal business of such a prophet has mistakenly been thought to foretell coming events, to utter prophecies, which is only one of the several prophetic functions.

In the sense that a prophet is a man who receives revelations from the Lord, the titles "seer and revelator" merely amplify the larger and inclusive meaning of the title "prophet." Clearly, however, there is much wisdom in the specific statement of the functions of the prophet as seer and revelator, as is done in the conferences of the Church.

A seer is one who sees with spiritual eyes. He perceives the meaning of that which seems obscure to others; therefore he is an interpreter and clarifier of eternal truth. He foresees the future from the past and the present. This he does by the power of the Lord operating through him directly, or indirectly with the aid of divine instruments such as the Urim and Thummim. In short, he is one who sees, who walks in the Lord's light with open eyes.

A revelator makes known, with the Lord's help, something before unknown. It may be new or forgotten truth, or a new or forgotten application of known truth to man's need. Always, the revelator deals with truth, certain truth (Doc. & Cov. 100:11) and always it comes with

(*Concluded on page 56*)

The Church Moves On

(*Continued from page 31*)

To Northern States: Grant B. Shaw, Ogden, Utah; Robert Q. Shupe, Phoenix, Arizona; Leland W. Redd, LaSal, Utah.

To Northwestern States: Norman S. Howells, Salt Lake; Francis G. Tate, Sandy, Utah.

To Southern States: Newel S. Black, Kanosh, Utah; Preston T. Marchant, Peoa, Utah; John C. Knudsen, Salt Lake.

From the Tahitian Mission

Released: President and Mrs. Eugene M. Cannon, Salt Lake City; Melvin D. Christensen, Richfield, Utah.

To California Mission: Delmar Braegger, Providence, Utah; Norman Price, Salt Lake City; Howard L. Randall, Ogden, Utah; Ralph J. Richards, Malad, Idaho; Frank D. Sanford, Springville, Utah; Raymond W. Young, Ririe, Idaho.

To Texas Mission: Dean W. Haslem, Shelley, Idaho; Stanley B. Vance, Sandy, Utah; Eldon A. Peterson, Lehi, Utah; L. Yale Peterson, Shelley, Idaho.

To Hawaiian Mission: Ray L. Halverson, Salt Lake City.

From the Samoan Mission

To Northwestern States: John W. Butler, Eager, Arizona; Van D. Livingston, Fountain Green, Utah; Burton H. Price, Salt Lake City.

From the Australian Mission

Ralph G. Holton, Ogden, Utah, released.

Bishops, Presiding Elders Appointed

HILLSPRING WARD, Alberta Stake, Glen Fisher succeeds Wallace Hurd.

St. Charles Ward, Bear Lake Stake, L. Burdette Pugmire succeeds A. Henry Monson.

Milford Ward, Beaver Stake, Laurence Peterson succeeds Alvin H. Baker.

Byron Ward, Big Horn Stake, Maurice Jensen succeeds Malcolm F. LeSueur.

Pella Ward, Burley Stake, John E. Bowen succeeds Ira H. Coltrin.

Oasis Ward, Deseret Stake, Lars Hansen succeeds J. Val Styler.

Twelfth Ward, Emigration Stake, Francis A. Madsen succeeds Howard H. Hale.

Hawthorne Ward, Granite Stake, Vern B. Millard succeeds Frederick E. H. Curtis.

Lincoln Ward, Granite Stake, Charles L. Snelgrove succeeds Willard B. Richards, Jr.

Lincoln Ward, Idaho Falls Stake, Morgan Haroldson succeeds Hans F. Jensen.

Torrance Ward, Inglewood Stake, Wilford H. Newland succeeds David J. Rossiter.

Pleasant View Ward, Malad Stake, Thomas Thorpe succeeds Joseph M. Isaacson.

Ogden Third Ward, North Weber Stake, Jesse H. Draper, second counselor, temporarily appointed to succeed Myron B. Richardson, deceased.

West Warren Branch, North Weber Stake, Ernest W. Cardon succeeds Thomas W. Barrow.

Redwood Ward, Pioneer Stake, Oliver C. Pederson appointed to succeed Delbert H. Giles, former president of Pioneer Branch.

Richfield Second Ward, Sevier Stake, Wallace H. Sorenson succeeds LeGrand C. Frank.

Clover Ward, Tooele Stake, Merlin M. Johnson succeeds John W. Green.

Belvedere Ward, Wells Stake, Clarence E. Schank succeeds Richard A. Brower.

Benjamin Ward, Nebo Stake, Eugene Hansen succeeds Paul E. Ludlow.

Lyman Ward, Rexburg Stake, Angus Peterson succeeds N. Leslie Andrus.

Rexburg First Ward, Rexburg Stake, Mariner D. Morrell succeeds Hugh A. Wright.

Edgehill Ward, Highland Stake, C. H. Parker, succeeds George L. Nelson.

Emerson Ward, Highland Stake, Lynn R. Fairbanks succeeds David G. Emery.

Taylorsville Ward, Cottonwood Stake, Abram Barker succeeds Joseph S. Bennion.

Roll Call of Missionaries Honorably Released

FOLLOWING are names of missionaries who in October, 1940, completed their period of voluntary service to the Church in various mission fields. Also included are several names not previously reported since this column began in the *Era*.

Argentine: Oren E. Moffett, Ogden, Utah.

California: Blanche Cardon, Logan, Utah; Frank C. Coleman, Spring City, Utah; Pearl Dudley, Vernal, Utah; Charles D. Leavitt, Leavitt, Canada; Lucy Ann Vaughn, Seattle, Washington.

Brazilian: Grant L. Brooks, St. George, Utah; Howard W. Robinson, American Fork, Utah.

Canadian: Afton Christensen, Raymond, Canada; Ralph T. Howes, Salt Lake City, Utah; George W. Jenkins, Murray, Utah; August C. Lenz, Glenwood, Canada; Delmar J. Young, Ogden, Utah.

Central States: Lloyd A. Hamilton, Sugar City, Idaho; Helen Hughes, Boise, Idaho; Grace Olsen, Salt Lake; Mae Anna Sorensen, Salt Lake.

East Central States: Reeves Brady, Manassa, Colorado; Glenn B. Greenwood, American Fork, Utah.

New England: Vera Howard, Woods Cross, Utah; Glenda Richardson, Mesa, Arizona; Ruth Orlee Tanner, Rigby, Idaho.

New Zealand: Milton A. Baumgartner, Salt Lake.

North Central States: Hilmer S. Peterson, Roosevelt, Utah; Val E. Rigby, Lewiston, Utah.

Northern States: Samuel F. Curtis, Solomonville, Arizona; Mrs. Julia S. Hawkins, Long Beach, California; Roe Charles Hawkins, Long Beach, California; John D. Johnson, Preston, Idaho; Madeline Staples, Mesa, Arizona; Royal V. Wolters, Salt Lake.

Spanish-American: Edith Ball, Rigby, Idaho; John E. Cummings, Salt Lake; Joseph W. Dudley, Malad, Idaho; Sue Carmen Jennings, Lame Deer, Montana; Harold J. Packer, Safford, Arizona; Adrienne E. Willis, Grantsville, Utah.

Northwestern States: Ernest L. Allred, Lehi, Utah; Ira G. Belnap, Blackfoot, Idaho; Joseph R. Bills, Payson, Utah; Rula Blatter, Chinock, Montana; Grant M. Bowler, Logandale, Nevada; Margaret Boyce, Missoula, Montana; LaMont H. Briggs, Fairview, Utah; Virginia Chatelain, North Ogden, Utah; Clyde C. Child, Salt Lake; Kennedy W. Curtis, Solomonville, Arizona; Joseph G. Fairbanks, Weiser, Idaho; Christie L. Hermansen, Ely, Nevada; Richard S. Hunt, Hunt, Arizona; Juliet Jensen, Rexburg, Idaho; Thomas M. Jones, Hooper, Utah; Victor F. Larson, Magrath, Canada; Glen T. Nelson, Smithfield, Utah; Nephi H. Nielsen, Monroe, Utah; Ross D. Nielsen, Riverton, Utah; Lehi B. Palmer, Mesa, Arizona; Elva June Rasmussen, Bear River City, Utah; George D. Rees, Morgan, Utah; Mrs. Fay Brady Slade, Farmington, New Mexico; Victor A. Slade, Farmington, New Mexico; Evelyn C. Sylvester, Elsinore, Utah; Howard F. Taylor, Idaho Falls, Idaho; Melba Thomson, Salt Lake; Arthur W. Van Orden, Lewiston, Utah; Raymond S. Wright, Jr., Ogden, Utah.

Southern States: Wayne R. Brown, Ashhurst, Arizona; Edith Chadwick, American Fork, Utah; Fred H. Duehlmeier, Salt Lake; Minnie Farr, Mesa, Arizona; Albert S. Gowans, Tooele, Utah; A. Ross Flake, Phoenix, Arizona; Joseph M. Griffiths, Bend, Oregon; Leo G. Hansen, American Falls, Idaho; Harry O. Jones, Lubbock, Texas, Eva Merkley, Vernal, Utah; Calvin S. Merrill, Safford, Arizona; Howard C. Tate, Salt Lake; Glen D. Webb, Tabiona, Utah.

Texas: Myron R. Brown, Rexburg, Idaho; Woodward Evans, Mt. Emmons, Utah; William H. Thayne, Brigham City, Utah.

Western States: Grant W. Cooley, Newton, Utah; Barbara Jean Petty, Nephi, Utah; William E. Toone, Claresholm, Canada.

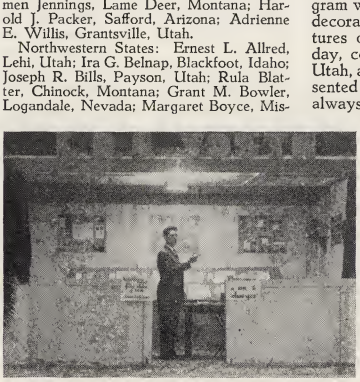
Hawaiian Elders Conduct County Fair Exhibit

FOLLOWING the example set by the Church in its exhibits in the San Francisco and New York fairs, the Maui District of the Hawaiian Mission held an exhibit in the Maui County Fair in October, 1940. Although the size of the Maui Fair could not be compared with its gigantic relatives on the mainland, still much good was accomplished by the exhibit, which was planned, constructed, and conducted by the Maui missionaries.

Because the booth was located in the Junior Division of the Fair, a youth theme was carried out. Pictures explaining the story of the M. I. A. program were attractively displayed. Also decorating the walls were scenic pictures of Utah, and periodically each day, colored slides were displayed of Utah, and the story of Mormonism presented by the Elders. The booth was always filled with interested people.

—*Elder D. James Cannon.*

(*Continued on page 52*)



MISSION EXHIBIT AT THE MAUI COUNTY FAIR, HAWAII.

On The Book Rack

BURIED EMPIRES OF SOUTH AMERICA
(William and Dewey Farnsworth, Farnsworth Brothers, P. O. Box 482, El Paso, Texas. Also at Deseret Book Company, Salt Lake City. $1.00.)

THIS is probably the finest available collection of dependable pictures of South American antiquities. It contains a succession of almost unbelievable pictures. There is a great wall with a chain of forts running over valleys and mountains, cities of large proportions, gems of architecture and sculpture, stone wheels showing the use of the wheel in ancient America, excellent roadways, beautiful golden ornaments, and numerous other things of equal interest. There is also a picture of the recently found tribe of white Indians. A carefully made, explanatory text accompanies the pictures. The book demonstrates beyond cavil that a highly developed civilization existed in ancient America. All Latter-day Saints, believers in the Book of Mormon, will be interested in this volume, and intrigued by it. It is beautifully printed by Stevens and Wallis, Inc. This collection is really a continuation of the book, *Grandeur of Ancient America*, by the same authors, which deals with the antiquities of Mexico and Central America.

We congratulate William J. and Dewey Farnsworth upon the production of these helpful volumes, and hope that they may soon find time to add another volume dealing with North American antiquities.—*J. A. W.*

A VISIT TO THE HOLY LAND
(Dr. Thomas C. Romney. The Christopher Publishing House, 1940.)

THIS is a personally conducted tour through some of the most interesting countries of the world: Syria, Palestine, Egypt, Turkey, Greece, and Italy. In each country the most notable places and monuments are described and interpreted. The author has observing eyes and passes on that which he sees in familiar language and easy style, often with eloquence and always intimately, until the reader feels as if he, also, is one of the travelers.

Since Dr. Romney is a trained historian, he sets forth, in addition, the historical background and meaning of every point of interest. This makes this a unique travel book and doubles its value. It is an entertaining and informative book, which will be enjoyed by all who are interested in the Holy Land and adjoining countries.—*J. A. W.*

THE JESSE KNIGHT FAMILY—JESSE KNIGHT, HIS FOREBEARS AND FAMILY
(Jesse William Knight. Deseret News Press, 1940.)

NOTABLE men, diversely occupied, but laboring for a common end, have built the Latter-day kingdom of the Lord. Jesse Knight was one of this intelligent, courageous, faithful army of followers of the Prophet Joseph Smith.

Newel and Lydia Knight, Jesse's parents, of all-American stock, were with the Church from its beginning, helped establish it, and shared its tribulations. Newel Knight, on his way to the West, laid down his life, a virtual martyr to the Latter-day cause.

Jesse Knight was tutored in the responsibilities of a widow's son, and in the hardships of pioneer life. Through spiritual experiences he was given a testimony of the truth of the Gospel which ever remained with him and guided his actions. He turned his attention to mining, informed himself about mining matters, and when he found "what he felt was an excellent piece of mineral ground" he set to work to develop it. His impression proved to be correct. Wealth flowed to him rapidly and in large amounts.

The use that he made of his great means shows that he looked upon himself only as the steward of the wealth showered upon him. Over and over again, sometimes to his own loss, he undertook ventures for the benefit of his toiling brethren and sisters. Not only mining, but farming, ranching, home manufacturing, merchandizing, banking, and many other ventures were fostered by the Knight millions to the permanent benefit of Utah, other states, Canada, and South America. Likewise, he dealt generously with many who were seeking to establish themselves; he responded to the call of his Church for aid; and gave most liberally to the cause of education through the Brigham Young University. In all this he was aided wisely, steadily, and faithfully by his devoted wife, Amanda McEwen Knight. He became recognized as a man in whom greatness dwelt; and the whole state spoke of him lovingly as "Uncle" Jesse Knight. The simplicity, generosity, and unwavering devotion to the cause of truth of this distinguished man and his wife were certificates of the noble nature understood and esteemed by all.

This fascinating life story, with its many details of interest, and the story of Jesse's wife, have been well told in this book by Jesse's second son, Jesse Willam Knight. The book contains also biographical sketches of the Knight children. It is a fine, filial tribute to a splendid life and a valuable contribution to Western history.—*J. A. W.*

HERITAGE OF THE VALLEY
(George William Beattie, Helen Pruitt Beattie. San Pasqual Press, 1939. 459 pages. $5.00.)

THIS is a well-documented history of the San Bernardino Valley, that chronicles one of the colorful movements in the winning of the west in an unbiased manner and with a moving human interest. Thirteen chapters, comprising 140 pages, are given over to a discussion of what the authors call "The Mormon Period" which is of much interest to members of the Church and to all students of the subject, and which it is said contains some heretofore unpublished materials. Some appraisers of this book have called the chapters dealing with the Mormon period the "high spots" of the book. The authors, well-qualified by training and background and temperament, for the task, have done a highly commendable work that will be welcomed by all students of Church and Western history.
—*R. L. E.*

OUR COMMON HERD
(Sue Sanders. Barton Syndicate, 1940. 261 pages. $1.00.)

THIS is a story of the Southwest, a woman, and oil "wildcatting"—but it's more than that—it's the story of struggle against what seemed to be insurmountable obstacles, the story of people and what makes them and what breaks them, the story of Americanism and what it meant before too many of us softened. *Our Common Herd* is fascinating reading and strong medicine for our generation. Sue Sanders has done well with her life, and she has done well with this book, both as a literary effort and as a sermon that is easy to take and hard to forget. We can state that we were entertained and challenged and stimulated by the reading of *Our Common Herd* with a conviction that few books have called forth from us of late, and we hope many others will share our experience.
—*R. L. E.*

MRS. MINIVER
(Jan Struther. Harcourt, Brace and Company, New York, 1940. 288 pages. $2.00)

MRS. MINIVER is one of the most delightful persons to step from the pages of a book in recent years. And the reason for her deserved popularity is that she is so much like other women the world over. She goes to the dentist, does Christmas shopping, entertains, just as any normal person does, but she has (probably we should say, the author) such a verve for expressing how she does all these things that to meet her is to love her.

Her three children should also be mentioned, for they are the kind that make the reader fall in love with their own children all over again—to say nothing of the husband, Clem, who has maintained his figure and his looks, in spite of his years.

Mrs. Miniver restores the reader's faith in humanity—and in good novels.—*M. C. J.*

JACOBY'S CORNERS
(Jake Falstaff. Houghton Mifflin Company, Boston, 1940. 242 pages. $2.50.)

REFRESHING as a draft of the apple cider which the author introduces into this nostalgic novel of his farming boyhood, this book is a delightful throwback to days when solid virtues were to be admired and sought diligently. In the story, which deals with the visit of Lemuel Hayden to his maternal grandparents at Jacoby's Corners, the author in this posthumous volume has condensed much of his own philosophy and wisdom and geniality to make a tender, whimsical, and altogether loveable novel.
—*M. C. J.*

WRITING AS A HOBBY
(Donald MacCampbell. Harper and Brothers, New York, 1940. 176 pages. $2.00.)

THE author in his introduction makes the statement, "There are few things more essential to a man's state of happiness than a well-chosen hobby." With this concept Mr. MacCampbell proceeds to tell his readers that writing as a hobby is worthwhile. This does not mean that the efforts will ever find a market—and what if they don't, they have satisfied an insistent urge.

From this introduction, the author enters into a discussion of several kinds of writing: subjective writing, which includes: memoirs, true experiences, "How to Do" articles, narrative articles, and essays; objective writing, divided into: expository articles, personality stories, newspaper features,

(*Concluded on page 37*)

I love the taste of CHAPARRAL the bees put in the HONEY that's used by PURITY to give more flavor for your money . . .



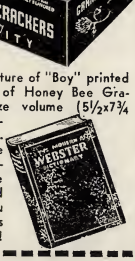
Chaparral is a rare flower that blooms in mid-summer, high on the mountains. The bees love it . . . and produce a honey of exquisite flavor that is used by Purity in the sweetening of their choice Honey Bee Grahams.

Honey Bee GRAHAMS by PURITY



SPECIAL OFFER

for only 10c plus picture of "Boy" printed on flap inside box of Honey Bee Grahams! Big desk-size volume (5½x7¾ inch). Defines thousands of words . . . cover of genuine Fabcote, morocco-grained to look like leather. Offered solely to induce you to try delicious Honey Bee Grahams!



PURITY BISCUIT CO.,
Salt Lake City, Utah

Enclosed find 10c plus picture of "Boy" printed on flap inside of box of Honey Bee Grahams. Please send Modern Webster Dictionary postpaid.

Name.....

Address.....

City..... State.....

Homing

WHAT ARE YOUR WORDS WORTH?

By M. G. Addison

WORDS are tricky gadgets designed to catch the interest of people. They tempt if they are used to advertise; they wake up faculties in man if they are used to theorize. For those who sleep, they have a yet stranger power, akin to pulling down the shades or turning off the lights.

So, be careful of your words!

In the innuendos of selling words lies more power of appeal to people than in most desk-pounding. If you choose your words with the care you use on a magnet in a jack-straw game, you may help to direct the thought of your community.

Coarse, grainy, punch words, that sing or chortle, snicker or shout, will sell. Once the prospect understands the import of an explosive sentence filled with these words, your idea, if it is of any worth at all, is sold. Choose these selling words and you are destined for success, the advertising business, or the diplomatic field.

Then, you know words that catch the gleam of the sun on the mountains, replace the whispers of the wind around the corners of the building, or send shivers through you. You who are users of these words, your pens will write poet or dramatist or storyteller. Beware of these words! Let them mature slowly around your realest ideas, for words of this type deserve depth behind them.

But if your words chug along drolly or turn up all the alleyways for a laugh, then your reputation is certain as a humorist—and that is enough for anyone.

Then, too, you may trip over the five-syllable, "inflated balloon" words that float the ego higher. Choose these, and you may be stopped altogether. Few faults in the English language are dealt with so firmly as these same high-handed words for ideas that hold no substance. Once this language fraud is discovered, no power can restore the public's trust and belief in the writer and his sincerity.

There are also those word-users who roam with abandon through old volumes of leaky gazettes, earmark the law books, or study tomes to preach. If you are one of these, your words will be—well, different. Some of them may be good psychological or emotional ballast. But watch carefully that most of them be wise, or the weight of these words will sink your ideas and your reputation.

Choose your words wisely. You will discover their worth.

Handy Hints

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earliest will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

WHEN sewing on my machine, I take a strip of soft cloth such as flannel and wrap it around the arm of my sewing machine next to the needle shaft. This serves as a pincushion for pins and needles used while I am sewing.—*A. G. M., Smithfield, Utah.*

WHEN ink is spilled on cloth, soak cloth in buttermilk, changing often, and the stain will be removed without endangering the color.—*E. E., Shiprock, New Mexico.*

I SAVE all my wax paper bread wrappers in a pocket near the stove. I use them to wipe off the stove, etc. This saves the dish and dust cloths, for the wrappers can be burned and put out of the way. I also use them to wrap my silverware. It then never tarnishes and is just as bright when I get ready to use it as when it was put away.—*E. S., Eagar, Arizona.*

Cooks' Corner

By Barbara Badger Burnett

Baked Spaghetti Dinner

Cook 1½ pounds spaghetti in boiling salted water until tender and drain. Mix two pounds of ground round steak and one chopped onion. Fry until brown, stirring often. Add one pint bottle of catsup and two packages Chedder Cheese. When cheese is melted, pour the sauce over the hot spaghetti and bake twenty minutes.

Crab Meat in Aspic

1 package salad gelatin (aspic)
1 cup boiling water
½ cup cold water
½ cup chili sauce
2 tablespoons lemon juice
2 chopped sweet pickles
1 pound crab meat
1 cup celery, diced
2 drops tabasco sauce

Dissolve the gelatin in boiling water. Add the cold water, and chill until it begins to thicken. Add the rest of the ingredients. Place in individual molds and set in the ice box to harden. Garnish with lettuce and mayonnaise.

Eggs, Dixie Style

Put one can of corn into a mixing bowl; stir into it one-half cup pancake flour; add the beaten yolks of two eggs and one-half cup of evaporated milk. Season with salt

and pepper. Beat two egg whites stiff and fold into the mixture. Cook like small pancakes, about three inches in diameter. Arrange browned cakes on a platter. Put a poached egg on top of each one and serve with spiced apple butter.

Cinnamon Rolls

Remove the crusts from thinly sliced bread. Cream one-half cup of butter, one cup brown sugar, and cinnamon together to make a soft paste. Spread on bread. Roll up and fasten with a toothpick. Toast on all sides and remove the toothpick before serving.

Graham Cracker Meringues

2 egg whites
¼ teaspoon cream of tartar
4 tablespoons powdered sugar
1 teaspoon vanilla
1 small package cocoanut
1 dozen graham crackers

Beat the egg whites until frothy, add the cream of tartar, and continue beating until stiff enough to hold its shape. Beat in the sugar gradually. Add the vanilla. Put graham crackers on a baking tin; pile a spoonful of meringue on the top; sprinkle with cocoanut, and bake at 325 degrees until brown. Remove from the oven and let cool in the pan.

Date Sandwiches

Chop two cups of stoned dates; put into a sauce pan with one-half cup sugar and one-half cup of water. Cook, stirring constantly until mixture is thick. Cool and spread between buttered wholewheat bread.

Banana Snow Pudding

1 package lemon gelatin
1 cup boiling water
1 cup cold water
½ cup whipping cream
3 bananas, thinly sliced
2 tablespoons lemon juice
12 marshmallows, quartered
¼ cup powdered sugar

Dissolve the gelatin in the boiling water. Add the cold water and chill until it begins to stiffen. Whip with a rotary beater until thick and white. Fold in the cream which has been whipped and sweetened with the powdered sugar. Add the marshmallows and last the bananas which have been standing in the lemon juice. Mold and chill. Garnish with cherries.

On The Book Rack

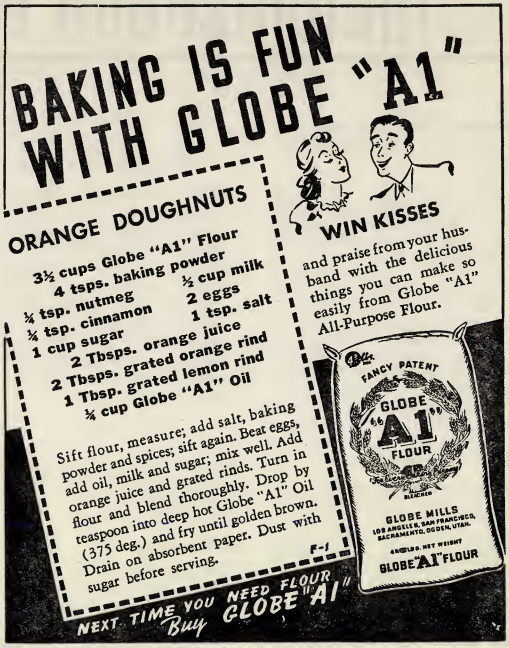
(*Concluded from page 35*)

book reviews, trade paper articles; creative essays, which includes: one-act plays, greeting card verse, juvenile short stories, short stories for adults—both pulp and slicks.

In each section the author, himself a literary agent, has given helpful, practical suggestions in addition to a list of markets with their requirements and their rate of payment. This will prove a handy, helpful volume.—*M. C. J.*

WHERE, OH, WHERE?
(Story and pictures by Tom Torre Bevans, The Viking Press, New York, 1939. $1.00.)

THIS story of Patrick and his dog, Dirty, and William's horse, Spots, is the kind of story that very young children will read over and over again— and which will touch even their parents' hearts in the right places.—M. C. J.





Send the "Era" to your friends and loved ones away from home.

THE ADVERTISERS and Where You Will Find Their Messages

Alexandria Hotel 4
Ambassador Hotel 57
Beneficial Life Insurance Co. Back Cover
Bluhill Cheese Company 37
Borden's St. Charles Evaporated Milk 61
Brigham Young University 59
Continental Oil Company 5
Deere, John Inside Back Cover
Deseret News Press 62
Globe Grain and Milling Co. 37, 61
Hall's Canker Remedy 60
Hovey Press 60
International Harvester Co., Inc. 6
KSL Inside Front Cover
L. D. S. Business College 63
Lankershim Hotel 55
Mountain Fuel Supply Co. 56
Mountain States Implement Co. 58
Ogden School of Beauty Culture 60
Par Soap 4
Purity Biscuit Company 36
Quish School of Beauty Culture 55
Red Comet Fire Extinguisher Co. 59
Royal Baking Co. 55
Safeway Stores, Inc. 3
Utah Engraving Co. 55
Utah Home Fire Insurance Co. 60
Utah-Idaho School Supply Co. 1
Utah Oil Refining Co. 1
Utah Poultry Prod. Co-op. Assn. 55
Utah Power & Light 54

Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—
JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSOE, JOSEPH F. MERRILL, AND SYLVESTER Q. CANNON

Organization, Function of the Stake Melchizedek Priesthood Committee

THE stake presidency with the approval of the high council shall appoint a Melchizedek Priesthood Committee with a minimum of five members, consisting of a member of the stake presidency, a high councilor, a High Priest to represent the High Priests' quorum, a Seventy, and an Elder. Additional members may be appointed if necessary to do well the work of the committee. From the committee the chairman shall choose, with the approval of the stake presidency, four assistants—a High Counselor, a High Priest, a Seventy, and an Elder. A secretary of the committee may also be appointed.

1. To train quorum officers in their duties so that they might become effective in their leadership.
 a. By conducting a monthly leadership meeting with the officers and leaders of the quorums and groups. (See Dec., 1940, *Era*, p. 744.)
 b. By stimulating and assisting them to make their work more effective. (As to the Seventies, this relates exclusively to local activities in stakes and wards, and does not conflict with the system of supervision of the First Council of Seventy.)
 c. By keeping in touch with the work and activities of all the Melchizedek Priesthood quorums in the stake.
 d. By visiting the meeting of every quorum and group at least quarterly.
 e. By encouraging regular council meetings of the quorum presidency.
 f. By seeing that instructions of the Council of Twelve relative to quorum activities are carried out.
2. To report promptly to the stake presidency any vacancy in a quorum presidency.
3. To make a quarterly report and to collect quarterly quorum reports and send them to the Council of Twelve.

Elders' Conventions

THE question has been asked whether it is permissible to hold stake conventions of Elders.

The presiding brethren have ruled that such conventions may be held quarterly if so desired by the stake presidency. They will necessarily be under the direction of the stake presidency and the stake Melchizedek Priesthood committee.

The purpose of these conventions should be to stimulate the Elders' quorums into greater activity and to furnish such information as these quorums may need for their best progress.

1941 PRIESTHOOD COURSE OF STUDY

THE PRIESTHOOD course of study for 1941 will be a continuation of the book *Priesthood and Church Government*. Outlines for the lesson may be found as usual in the Melchizedek Priesthood Department of *The Improvement Era* one month in advance, the lessons for January being contained in the December, 1940, issue.

ANTI-LIQUOR-TOBACCO COLUMN

Work for 1941

THE year 1941 will be the fourth for the Church-wide total abstinence campaign. Shall we all resolve to make it the best and most successful year the campaign has had? Will every stake committee resolve that every month of the year shall be filled with a high degree of activity in promoting the interests of the campaign?

What can these committees do? Here are a few things:

1. Through the Priesthood members on the committee keep in contact with the presidencies of all the Priesthood quorums—both Melchizedek and Aaronic—in the stake and wards, encouraging them to respond to the request of the First Presidency that the campaign be "a project for all the Priesthood quorums, both Melchizedek and Aaronic, charging the quorums with the responsibility of (a) keeping their own members free from the vice of using alcohol and tobacco, and (b) assisting all others to do likewise." (*Improvement Era*, Feb., 1938, p. 105.)

Hence, the quorum presidencies of all quorums in the Church are to be held responsible for the campaign's reaching all their members. Personal contact, tactfully made, is the approved method of conducting the campaign among these members. Great aids in the work among members are the three booklets sponsored by the Church General Campaign Committee—*Alcohol Talks to Youth, Nicotine on the Air*, and *The Word of Wisdom in Practical Terms*. These booklets are still available in any needed quantities.

2. Keep the records, films, and slides received from the General Committee or any of the General Boards in active circulation.

3. See that the laws relative to the non-sale of narcotics to, and use by, minors are enforced. This might well be a unified county-wide movement by all the committees in each of the counties. (In Salt Lake County the committees are actively working on this project.)

4. Keep the campaign alive in every stake by suitable means—projects of various kinds, distribution of literature, personal contacts, etc.

Let every committee resolve to be active, hold frequent meetings to plan things to do, and then execute the plans.

New Booklet for Distribution

IN keeping with the plan that each auxiliary organization in the Church undertake a project to further the interests of the campaign, the Relief Society is arranging for distribution throughout the Church a folder containing an article on the "Injurious Effects Resulting from the Moderate Use of Alcohol," by Colonel L. Mervin Maus of the U. S. Army Medical Corps.

Colonel Maus very convincingly treats the subject of the evils and danger to the home life of America, which he claims are inseparably connected with the "moderate social drink." This interesting and informative material should be very helpful to our people in trying to establish the attitude that it is "smart not to drink."

Every family in the Church should have access to this splendid article. We congratulate the Relief Society on the proposed distribution through the facilities of its organization.

Relief Society Initiative

IN Bear River Stake the Relief Society has set a fine example for other organizations in carrying on the Campaign for the Non-use of Alcohol and Tobacco. The General Committee has urged that all the stakes develop means of promoting the campaign in their locality. In this stake the Relief Society has sponsored a project that should be helpful in discouraging the use of alcohol or tobacco by the young people.

About six weeks ago the Bear River Stake Relief Society had a number of placards printed, giving the laws of the State of Utah with respect to dispensing alcoholic beverages and tobacco to minors. After quoting the law, this statement is made in bold type: "*As the youth of today are the men and women of tomorrow, our imperative request is that the youth of today be protected.*" Following this are the signatures of the bishops of the wards and members of the stake campaign committee. These placards have been placed in every business establishment that sells liquor or tobacco.

We commend the officers of this stake Relief Society for their initiative and resourcefulness. The campaign will continue to go forward with the active interest and support of such organizations as this.

QUORUM PROJECTS
What Is Your Quorum Doing?

A Quorum's Remarkable Revival

AT THE November quarterly conference of Panguitch Stake the Third Quorum of Elders reported through its president, Ernest L. Ahlstrom, a remarkable revival. A year earlier the quorum was nearly lifeless. Elder Ahlstrom was installed as president. Then planning was begun and soon things began to happen. Following is a summary of the report President Ahlstrom made at the conference:

Objectives were drawn up. To get every member to be active, various things were done. These were accomplished by the following means: The Church Service Committee contacted every member to ascertain who was willing to take active part in Church activity. These members were all given an opportunity to render service in the Church. Those who were backward and previously inactive were assigned to work projects and social gatherings to work them in gradually as members of some committee or special service. We tried at all times to learn a man's hobby, or anything that especially interested him. Those who seemed to have no interests at all gave us some clues by which we could approach them. Those interested in dramatics, for instance, were given positions on the entertainment committee under the direction of the chairman of the Miscellaneous Committee. One member who seemed inactive came to life when we learned he was interested in baseball. A baseball team in the Elders' quorum was talked up, resulting in our having another active member who supports us loyally in all our projects. Such means as these have enabled us to reach out and interest our members.

We also found that some members who were inactive had wives who were more or less active. Therefore, we organized a ladies' auxiliary to the Elders' quorum, having the same committees as the Priesthood quorum. Those women whose husbands were inactive eventually brought their husbands into activity. This ladies' organization gave invaluable assistance in the barbeque which the Elders put on to raise the money for our seminary. At this performance we served between six and seven hundred people. The outstanding achievement of this undertaking was that we had activity from every member of the Elders' quorum, as well as from members of the Adult Aaronic Priesthood.

A project of the Class Instruction Committee was putting over last year's *Era* campaign. Needless to say, our ward—the Tropic—went over the top. Since Priesthood members are supposed to teach their children, they must know what to teach and how to teach, and they were shown how the *Era* could solve the problem. Thus practically all Elders in the Tropic Ward have access to the *Era*. If they themselves do not take it, some of their families or relatives do. The *Era* has a great spiritual up-lift in the homes of our members.

The Personal Welfare Committee had its projects. When the green card survey was made, we noticed that a large percentage of our members were receiving aid from the Government in one way or another. Practically everything consumed was being bought. No longer were our people self-sufficient. To the quorum presidency this fact was alarming. Therefore we set these objectives:

1. Every Elder and his family to raise a garden. Those who did not have access to a garden plot were to get one from relatives or other members.

2. Every Elder to have a milk cow where possible. Some Elders had two cows or more and the members who wanted cows were thus provided for.

3. Every Elder's family to raise at least fifty chickens, thus providing eggs for the family and an occasional chicken dinner.

4. Every family who could keep a pig was to raise its own pork.

5. Every Elder who had a farm was encouraged to grow wheat and thus have his own flour. This phase of the project failed to materialize because nearly every farmer was signed up with the Government farm program. However, it is possible of accomplishment and we are not going to give up the idea.

6. *Building Program.* We now have a building program under the direction of the chairman of the four standing committees. The objective of this program is to have every Elder in his own home during 1941. We have one new home practically completed. The Elder and his family have moved in and will complete it before winter sets in. One woman has had help to reroof her home. Another has built a new home and has received considerable aid from this committee. Another Elder has completed a basement of his home with the quorum's help and is now moving into it. We now have two more new homes to construct on this project and three to complete, that are now partially done, as well as three to repair. The members desiring homes have furnished the material and the quorum members have assisted with the construction.

We have been negotiating for a sawmill, but as yet this is not completed. However, we hope to have in our quorum either a mill or arrangements whereby our members can work at a mill to get lumber for building purposes.

We are looking forward to establishing the Church Welfare Program in our quorum and expect to take care of every quorum member. We are always open for suggestions on how to better the spiritual and temporal welfare of our quorum and its members.



QUORUM PRESIDENCY AND WELFARE COMMITTEE, THIRD QUORUM OF ELDERS, OF BLACKFOOT STAKE

Left to right: Leeman Jorgensen, President; James Christensen, 1st Counselor; Jack Hatch, 2nd Counselor; Grant Forman, Horace Herick, and Harold Belnap, welfare committee.

Blackfoot Stake Elders

President J. Lloyd Porter of the Blackfoot Stake reports a beet project carried on by the 3rd Quorum of Elders of the Blackfoot Stake. He reports that for some years past this quorum has handled this project successfully. The Elders had five and one half acres of beets with a yield of 107 tons. At the time of harvest, forty-five men, with four trucks, seven teams of horses, and four plows were put to work, and the entire crop was dug, topped, and hauled to the beet dump in ten hours. The following day this same group dug two acres of beets for a quorum member who was sick. (See photograph, this page.)

Priesthood, Non-Members Join In Bakersfield House-Building

By Ray Baker

Monday, June 10, 1940, saw the beginning of a project by the Bakersfield Branch (California) Melchizedek Priesthood. The project was building a house and garage, from the ground up, for Sister Ella Myers, a widowed member of the Church.

Previous to the actual inauguration of the project, Harry Carlson, a loyal supporter but non-member of the Church, had hauled a load of lumber from Los Angeles to the site of the building. Forms were made and most of the foundation poured the first day. Work went forward daily with one carpenter and his helper being the only paid laborers, who completed their part of the construction within five weeks. Harry Carlson supervised the building after the carpenter left.

During the progress of construction many trips were made to different localities to secure materials at the most reasonable price. At the Pioneer Hardware Co. in Los Angeles, Mr. Carlson received a 15% discount on plumbing supplies. The owner was very sympathetic with the project,

(*Continued on page* 40)

(*Continued from page 39*)

although he was not a Church member. The truck of brother E. A. Moyes was used to transport the plumbing supplies from Los Angeles to Bakersfield.

A power-saw was offered by Carl Anderson, a non-member, and used during the entire construction of the house and garage. A cabinetmaker, T. Carlton, also a non-member, offered his assistance by doing the cabinet work at cost price. The electrical wiring was done by Vaughn Malquist, a member of the branch presidency.

The greater part of the work was done by Harry Carlson and Chester Barham, an Elder, who worked faithfully until the home was completed. Brother Barham also handled all of the finances and reports, the total cost being: house and garage, $1,675; lot, $375; or a total expenditure of $2,050.

The five-room house is thirty-two feet by twenty-six and one-half feet, modern throughout, with hardwood floors. The kitchen includes tile drain boards and built-in cabinets. The bathroom has a stall shower with a tile back-wall.

The majority of the Priesthood group turned out to speed the construction. Those putting forth special effort include: Harry Carlson, Chester Barham, Vaughn Malquist, George Berg, De Loss Miller, Lucien Lewis, Cyril Brimhall, Lloyd Wright, Jr., and Ray Baker. Others helping were: Floyd Lucier, Sr., Milan Houldridge, Roy Ockey, Lewis Ricks, Sr., Lewis Ricks, Jr., Gayne and Douglas Wimer, John and Reid Bunting, Roy and Lonnie Pathe, John Amundson, Port Gabbitas, William Buys, Henry Bundy, E. A. Moyes, Edwin Towers, Wilford Menlove, Carl Wells, and Garlan Eggman. Sisters Una Carlson, Jessie Bundy, and Mollie Wilson also helped, providing refreshments and often helping with the construction.

The project was declared completed August 26, 1940, there being a total of 1,020 man hours expended.

The Aaronic Priesthood has accepted the project of leveling the yard and planting a lawn.

(President W. Aird Macdonald reports that Harry Carlson was baptized in Salt Lake during October General Conference—a satisfying conclusion of a worthwhile project.)

Melchizedek Priesthood Outline of Study, February, 1941

TEXT: *Priesthood and Church Government.*

(See also supplementary readings, problems, and projects below)

LESSON XL

JUDICIAL PROVISIONS

(Read chapter 17, pp. 211-215)

I. Jurisdiction of Church courts
 a. Concerned with infraction of moral law: right of religious societies to deal with own members
 1. For un-Christianlike conduct
 2. For violation of laws, rules, and discipline of Church: matters of fellowship and good standing
 b. Not concerned with prosecution of civil law
 1. Cannot try for life or property
 2. Cannot inflict physical punishment
 3. Do not reverse civil law decisions
 4. Do not try matters provided for in civil courts: except in cases of manifest wickedness and depravity

II. Settlement of personal misunderstandings
 a. By acknowledgment of wrong to self, to the Lord, to persons offended or involved
 b. By mediation of Priesthood if necessary
 1. Order in seeking counsel
 (a) Ward Teachers
 (b) Bishop
 (c) Stake High Council
 (d) First Presidency
 2. Wrong to disregard any of these steps

III. Confessions and forgiveness
 a. Private confession of sin to bishop or branch president
 b. Public confession only of public transgression
 c. Complete repentance should accompany confession
 d. Liability to official censure for refusal to acknowledge wrong

IV. Offenses against the Church
 a. Breaking of moral law
 b. Deliberate disobedience to regulations of Church
 c. Incorrect interpretation of doctrine and unwillingness to accept correct view

V. Church punishments
 a. Disfellowshipment: probation
 b. Excommunication: complete severance

VI. Treatment of those excommunicated or disfellowshiped
 a. Kindliness, encouragement
 b. Restoration of fellowship
 1. Upon complete repentance
 2. By same or higher tribunal
 c. Restoration of woman's fellowship
 1. Fulness of former blessings upon baptism
 2. Written permission from President of Church not necessary to restore endowments as with Priesthood

Problems and projects:

1. Have various members read aloud the selections from the Doctrine and Covenants found in Supplementary Readings.

2. How well does the sphere of jurisdiction of Church courts illustrate the proper separation of church and state in our society?

3. Invite the bishop or a member of the stake presidency, if possible, to relate instances of disregard for the proper order in seeking counsel in the Church.

4. Differentiate between personal misunderstandings and grievances against the Church at large.

5. Call for testimonies relating how kindliness and encouragement have enabled erring persons to return to the fold of the Church. (Mention of specific name, of course, should be avoided.)

LESSON XLI

JUDICIAL PROVISIONS: CHURCH TRIBUNALS

(Read chapter 17, pp. 215-219)

I. "To save, not to condemn men": primary duty of Church tribunals
 a. Private settlement of difficulties preferable
 b. Reconciliation first aim of Church council
 c. Excommunication last resort
 d. Right of appeal to higher courts

II. Three standing Church councils of justice
 a. Ward Bishop's Court
 1. Personnel: bishop and counselors
 2. Jurisdiction: limited to members of ward
 3. Punishments: limited to
 (a) Excommunication of lay members or members of Aaronic Priesthood
 (b) Disfellowshipment of men holding Melchizedek Priesthood
 4. Appeals: to Stake High Council
 b. Stake High Council
 1. Personnel: twelve High Priests, stake presidents, counselors
 2. Jurisdiction
 (a) Appeals from Ward Bishop's Court
 (b) Original hearings
 3. Appeals: to First Presidency
 c. Council of the First Presidency







CALIFORNIA MISSION BAKERSFIELD PROJECT

Left: Myers home completed, Bakersfield Branch.

Right: Mrs. Ella Myers, her nephew, and Harry Carlson (supervisor of project).

Priesthood group working on the Myers home project, Bakersfield Branch, California Mission.

1. Personnel
 (a) President of Church, two counselors
 (b) Twelve High Priests as counselors when desired
2. Jurisdiction
 (a) Original jurisdiction
 (1) Over all other councils and courts of Church
 (2) Over bishops and High Priests set apart to ministry
 (b) Chief function as court of appeal: decisions final

III. Special Church councils
 a. Presiding Bishop's Court: Presiding Bishopric and twelve specially chosen High Priests
 b. Council of High Priests abroad
 1. Personnel: convened outside stakes or organized missions
 2. Jurisdiction: to adjust important difficulties, emergencies
 3. Not necessary under present mission system
 c. Traveling High Council of the Twelve Apostles
 1. Personnel: Quorum of the Twelve
 2. Jurisdiction
 (a) To take notice of any question pertaining to kingdom of God
 (b) To sit as judicial body at direction of First Presidency
 (c) Form a quorum equal in authority and power to First Presidency
 3. May be called to account by
 (a) First Presidency
 (b) General assembly of General Authorities

Problems and projects:

1. In what ways can the Priesthood and its councils mediate to "save" rather than to "condemn"?

2. What kind of training in temperament, judgment, love, and tolerance on the part of members of the Priesthood does the Church system of tribunals make desirable?

3. Call for brief accounts from different individuals how the following are constituted and how they operate: (1) Stake High Council, (2) Council of the First Presidency, (3) Presiding Bishop's Court, (4) Traveling High Council of the Twelve Apostles.

4. Have some member be prepared to draw diagrams on the board of the organization and jurisdiction of the various councils studied. Pains must be taken to make the technical details of the month's lessons form a clear picture in the mind of each member.

LESSON XLII

Judicial Provisions: Procedure of the Ward Bishop's Court

I. Spirit of conducting proceedings
 a. Orderly, precise, correct manner
 b. Reconciliation primary object

II. The complaint
 a. Written accusation drawn up by accuser
 b. Attested to by bishop
 c. Copy sent accused; original remains with bishop

III. The summons
 a. Cites accused to appear before court to answer charges
 b. Signed by bishop, clerk
 c. Served by two Teachers as witness of notification

IV. The citation
 a. Takes place of complaint when Church, rather than individual, injured
 b. Members of Melchizedek Priesthood appointed to investigate and make accusation
 c. Alleged wrong-doer cited to appear for investigation or trial
 d. Procedure by citation same as procedure by complaint and summons

V. The witnesses
 a. Invited and examined by bishopric
 b. Objections of witness to be honored
 c. Objections of either party to be presented in writing
 1. To be reported to stake presidency
 2. Stake presidency may remove case to another bishopric
 3. High Council may assume original jurisdiction

VI. The trial procedure
 a. Bishop and counselors constitute trial court
 1. Specially appointed High Priests may take place of counselors
 2. Names of High Priests subject to approval of stake presidency
 b. Proceedings opened and closed with prayer
 c. Witnesses present together or not according to decision of court
 d. Full record of proceedings kept by ward clerk
 e. Complaint read by ward clerk
 f. Accused called upon to make answer
 1. Guilty: judgment rendered
 2. Not guilty: trial proceeds
 g. Accuser, witnesses testify
 h. Accused cross-examines
 i. Accused, witnesses testify
 j. Court examines, cross-examines

VII. The decision
 a. Bishop and counselors formulate decision
 1. Decision by bishop, one counselor valid
 2. Decision by two counselors without concurrence of bishop not valid
 (a) Case may be retried
 (b) May be referred to stake presidency
 b. Case may be taken under advisement, adjourned
 c. Written copy of decision to be furnished each party.

VIII. Recording the action taken
 a. All regularly tried cases to be recorded
 1. In ward historical record
 2. In ward record of members in case of disfellowshipment, excommunication
 b. Minor transgressions, confessed and forgiven, not to be recorded
 1. Wrong privately known to be privately confessed
 2. Wrong publicly known to be publicly confessed
 (a) Before weekly Priesthood meeting
 (b) Before monthly fast meeting
 3. Leniency desirable when too severe action may defeat the ends of justice: the case of young people.

Problems and projects:

1. Call for original and frank criticism of the Church judicial system as so far discussed: its scope, its personnel, its purposes.

2. Differentiate between the citation and the complaint-and-summons.

3. To test how well members of the class visualize the procedure of the Ward Bishop's Court, call on several of them to recite, in outline fashion, the step-by-step progress of a case from the time the complaint is drawn up to the time the decision is rendered. Guesses, hazy thinking, and half-statements have no place here. The picture must be complete and correct.

4. What is meant by action so severe it may "defeat the ends of justice"? Give examples when judicious leniency may prove the salvation of the wrongdoer.

Supplementary Readings

For *Priesthood and Church Government*

1. Any member of the church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the scriptures direct. (*Doc. and Cov.* 20:80.)

2. And him that repenteth not of his sins, and confesseth them not, ye shall bring before the church, and do with him as the scripture saith unto you, either by commandment or by revelation. (*Doc. and Cov.* 64:12.)

3. Behold, I, the Lord, have made my church in these last days like unto a judge sitting on a hill, or in a high place, to judge the nations.

For it shall come to pas that the inhabitants of Zion shall judge all things pertaining to Zion.

And liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.

And even the bishop, who is a judge, and his counselors, if they are not faithful in their stewardship shall be condemned, and others shall be planted in their stead. (*Doc. and Cov.* 64:37-40.)

4. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. (*Matthew* 18:15-17.)

5. And it shall come to pass, that if any persons among you shall kill they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness; and it shall be proved according to the laws of the land. (*Doc. and Cov.* 42:79.)

6. And if a man or woman shall rob, he or she shall be delivered up unto the law of the land.

And if he or she shall steal he or she shall be delivered up unto the law of the land.

And if he or she shall lie, he or she shall be delivered up unto the law of the land.

And if he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God. (*Doc. and Cov.* 42:84-87.)

7. I charged the Saints not to follow the example of the adversary in accusing the brethren, and said, "If you do not accuse each other, God will not accuse you. If you have no accuser you will enter heaven, and if you will follow the revelations and instructions which God gives you through me, I will take you into heaven as my back load. If you will not accuse me, I will not accuse you. If you will throw a cloak of charity over my sins, I will over yours—for charity covereth a multitude of sins. What many people call sin is not sin; I do many things to break down superstition, and I will break it down." (*Teachings of Joseph Smith,* p. 193.)

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

THE AARONIC PRIESTHOOD

Tenth in a series of articles written by the late Elder Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."

ONE of the earliest acts of King Saul's career was the usurpation of the priestly authority. He had seen with a jealous eye that, although he held the title of king, and went out and came in with royal pomp, Samuel continued to be the real ruler in Israel, and regarded him in the light of a mere military chieftain and subordinate. Though humble at first, and submissive to this state of affairs, his naturally proud and combative spirit could ill brook restraint and limitation. He longed for power absolute, like that of the monarchs of other nations, to reign without a rival; and it was evident he only waited a favorable opportunity to set aside Samuel's authority, and vest the sacerdotal power in his own person.

To such an honor, Saul had not the shadow of a claim. As the reader is aware, the sacred offices inhered only in the house of Aaron and the tribe of Levi, and Saul, as has been shown, was of the tribe of Benjamin. Samuel, though not a descendant of Aaron, was closely related to him, and held the office of High Priest by divine appointment, the first known instance of its deviation from the direct family line of the original. Saul's act was one of sacrilege, entirely inexcusable; and thus did he begin to fulfill Samuel's prophecy in relation to kingly tyranny, and pave the way to his own downfall.

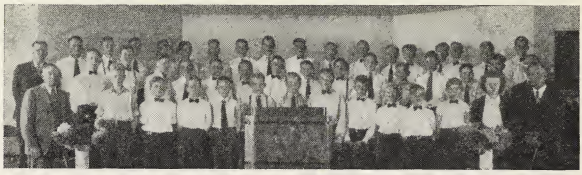
The armies of Israel were at Gilgal, facing an overwhelming host of Philistines, which had come to avenge the destruction by Saul of one of their garrisons. The king had sent for Samuel to join him at Gilgal and offer sacrifice for Israel before they engaged the enemy, as considerable trepidation was felt in the presence of such a powerful foe. After waiting seven days, and the High Priest failing to appear, Saul became impatient, and alarmed at the daily desertions of his troops, finally ordered a burnt offering to be brought, and having built an altar, officiated in the sacred ceremony himself. He had no sooner finished than Samuel arrived upon the scene. He sternly rebuked the king for his sacrilege, and told him the Lord would recompense the evil he had wrought by taking away the kingdom from his house, which might have stood forever, and giving it to another, "a man after His own heart," who should be the "captain over His people."

A few years later the estrangement between the king and the Prophet was made complete by another act of disobedience on the part of the former. He had been commanded by Samuel, speaking as God's oracle, to undertake a war of extermination against the Amalekites, a wicked nation and the inveterate foe of Israel, and was told to spare neither man nor beast, nor save a particle of spoil. Instead of carrying out these instructions, the self-willed monarch spared Agag, king of the Amalekites, and brought him alive after annihilating his forces, to Gilgal, together with the choicest of the enemy's cattle and sheep, which he designed as a sacrifice to Jehovah. So far from this appeasing Samuel, the effect was quite the reverse. In righteous anger, he again reproved the king, reminding him that "to obey is better than sacrifice, and to hearken than the fat of rams," and ended by telling him, in the name of the Lord, that he was utterly rejected as king from that hour. He relented sufficiently, at Saul's earnest entreaty, to remain and offer sacrifice to God in honor of the victory, which being done, he called for the captive monarch, Agag, to be brought, and on his appearing, seized a sword and hewed him in pieces before the eyes of Saul and all his hosts. The Prophet then departed, and all intercourse between him and the king was at an end.

Samuel next proceeded to Bethlehem, by the Lord's direction, and anointed David, the youngest son of Jesse, of the tribe of Judah, to be the future king of Israel. This was about the year 1079 B. C. The ceremony was performed in secret, lest Saul, hearing of it, might wreak vengeance upon the principals. As it was, no sooner had David slain the Philistine giant, and all Israel was ringing with the fame of his exploit, than the king's jealousy was aroused, and he began to see in the brave and gifted son of Jesse the "man after God's own heart," of whom the Prophet Samuel had spoken. This thought so preyed upon his mind that, after giving David his daughter Michal to wife, loving and treating him as his own son, and having him constantly near his person, he drove him forth in a violent passion and thenceforth exerted every effort to destroy him. David, on account of his relationship with the king, his love for his brother-in-law Jonathan, but, more than all, his religious reverence for the "Lord's anointed," though he had Saul repeatedly in his power, spared his life and would not permit him to be injured. He first fled to Samuel at Ramah, and thence with the Prophet to Naioth, but finally became the leader of a band of outlaws in the wilderness of Judea.

Before David came to the throne and while yet a fugitive from the wrath of his royal father-in-law, Samuel died at Ramah, at an advanced age, B. C. about 1061. His death was sincerely mourned throughout Israel, and his righteous example was written imperishably in the hearts and history of his people. The Bible relates that Saul, on the eve of his last battle, having failed to obtain an answer from the Lord through the divine channel of the Priesthood, in desperation sought out a witch, at Endor, through whose exorcism the spirit of Samuel appeared and pronounced upon the head of the recreant monarch the defeat and disaster which befell him on the morrow.

(*To be continued*)



WEISER STAKE AARONIC PRIESTHOOD CHORUS

BISHOP MARVIN O. ASHTON of the Presiding Bishopric represented the General Authorities of the Church at the recent quarterly conference of the Weiser Stake in Weiser, Idaho. Bishop Ashton's report of the conference was highlighted by his enthusiasm for the splendid singing furnished for the conference by the Stake Aaronic Priesthood chorus of forty-two young men. The chorus was directed by Oscar B. Nielson, with Vivian Anderson as accompanist.

The stake presidency has already reported that, as a result of the fine work of these young men, two wards are now determined to have an Aaronic Priesthood chorus.

YOUTH AND THE WORD OF WISDOM

EFFECTS OF TEA AND COFFEE ON THE HEART AND KIDNEYS

Excerpts from the Thesis of Sheldon Ross Hunt

REFERRING to these beverages as a cause of high blood pressure, Dr. Eugene Lyman Fiske says:

The fact that coffee, in doses sufficient to produce any stimulating effects, raises blood pressure and stimulates the action of the kidneys, is also good reason for using it with caution in these days of arterial strain and tendency to kidney affection. Nowadays, drugs that act on the kidneys are used with great caution. Instead of

Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

WARD TEACHERS

AND if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser priesthood. . .
(Doc. and Cov., 84:106, 107.)

Suggestions For Ward Teachers

Teachers should be actively interested in their people. They should visit them in times of illness and death. They should be aware of the spiritual, physical, and temporal status of their people to such an extent that distress and want may be reported at once, and appropriate assistance to the worthy be provided without delay.

In keeping with the duties assigned to teachers by Revelations, it is highly appropriate, where making a formal visit, to ask each member of the family questions containing the following import:

1. Are you in harmony—
 a. With your neighbors and associates?
 b. With ward, stake, and General Authorities of the Church?
2. Are you attending to your Church duties—
 a. As a member
 Attending meeting, fasting once each month in paying Fast offering, paying tithing, and participating in ward social functions?
 b. As an officer
 Setting proper example, attending council meetings, etc.?
3. Are you attending to secret and family prayers?

Ward Teachers' Message for February, 1941

FASTING AND OFFERINGS

AT A recent general conference, Elder George F. Richards of the Council of the Twelve presented the following: "Fasting and offerings have been associated closely always. I will read to you a few words from Isaiah on this subject. He goes on to tell that the people's fasting was not acceptable and tells why. Then he says:

" 'Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

" 'Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

" 'Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteous shall go before thee; the glory of the Lord shall be thy reward.

" 'Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am.'

"The offerings, according to Isaiah, are naturally a part of the fast, and help to make the fast acceptable to the Lord. We ought to get that fixed in our minds.

"Tithes, offerings, and fasting—a restoration in these days. What does it mean? In the early rise of this Church there was established, as a restoration, this principle of fasting and giving offerings for the poor. One day each month was set apart. The members of the Church were asked to abstain from eating two meals of the three which they are accustomed to having, and to give the value of what they would save by the fast, for the support of the poor. *If we had observed this fully and faithfully, brethren and sisters, there would have been ample in the Church, from that fund alone, to take care of all who are in need of assistance.*"

Every Latter-day Saint family should resolve to observe the fast, and pay offerings regularly.

YOUTH AND THE WORD OF WISDOM

(*Concluded from page 42*)

spurring the kidney with drugs, its work is regulated by proper diet, water intake, etc. A recent investigation of a group of one thousand cases of high blood pressure showed that excess use of tea and coffee was one of the outstanding factors in this group.

This is something worth thinking about in these days of the high mortality from heart disease. Deaths from heart failure are more common than deaths from any other disease. There is a reason. Practically every case of this kind, it may be observed, was a user of stimulants of some kind.

The principal drug effects in both tea and coffee are derived from caffeine. A cup of moderately strong coffee contains about three grains of caffeine, an ordinary cup of tea a little less. Now, if caffeine were the only toxic principle contained in coffee, the effects of tea and coffee would be identical. But coffee contains some essentials and volatile oils known as coffeol and caffetanic acid, which are also injurious. Some of the unwelcome symptoms are due to these. Dr. Hale Powers of the neurological department of the Massachusetts General Hospital found that some of these symptoms cleared up when coffee was replaced by tea. He called attention to the fact that symptoms of coffee poisoning, not attributable to caffeine, are produced by these volatile substances which really give the aroma to the finer grades of coffee. He is inclined to believe that the so-called better grades are the more poisonous, since they contain more of these volatile oils. These volatile substances are partly eliminated by boiling; hence, he thinks that a cheap coffee being well boiled is less toxic than an expensive cup prepared without boiling. There is much said in these days about caffeine, but altogether too little about coffee. Not merely should we abstain from the use of caffeine, but from the use of coffee, even if free from caffeine. Caffeineless coffee canot be regarded as a harmless beverage by any means, since some of the symptoms arising from the use of coffee are not due to the caffeine, but to the volatile oils present.

Coffee makes its user irritable. Dr. Bock of Leipzig, Germany, investigated the diseases of the higher classes of German society and attributed their irritability and quick temper to the free use of coffee. It is useless for coffee addicts to pray for the grace of good temper unless they are willing to remove the cause of their irritability and quick temper.

FOREST FIRES AND CIGARETTES

ACCORDING to the *National Voice*, Roy Headley, Chief of Division Fire Control, U. S. Forest Service, reported that during 1938 there were 172,000 forest fires in the United States, 42,857 of which were caused by cigarette smokers. The loss due to these smokers was estimated at $11,240,000.

Genealogy

OFFICERS AND DIRECTORS OF THE GENEALOGICAL SOCIETY OF UTAH

JOSEPH FIELDING SMITH,
President and Treasurer.
JOSEPH CHRISTENSON,
Vice President.
ARCHIBALD F. BENNETT,
Secretary and Librarian.

JOHN A. WIDTSOE,
A. WILLIAM LUND,
JAMES M. KIRKHAM,
MARK E. PETERSEN,
Directors.

HAROLD J. KIRBY,
Assistant Secretary.
L. GARRETT MYERS,
Assistant Treasurer and Superintendent of Research Department.
ELLEN HILL,
Assistant Librarian.

RECORD PROVIDENTIALLY OBTAINED

By Hubert E. Bowen, Ogden, Utah

WITH a great deal of joy and thankfulness to my Father in Heaven I relate one of the most remarkable experiences I have had in obtaining genealogy of my Bowen families.

I have spent many years in research and on some of my lines have hired genealogists without a great deal of success. After searching many hundreds of books and also hiring others searched, I decided to go to the Lord in prayer. I prayed for the way to be opened for me to gather Bowen records. That night I had a dream. In this dream I felt impressed that I should write to the mayor of a certain city in Vermont. The next morning I wrote the letter. Not knowing the mayor's name, I just addressed it to the mayor of that city. I asked him if he knew of any Bowen families living in his community or the descendants of any to whom I could write, as I was compiling a record of the Bowen families and trying to trace the genealogy and family history of the many lines back to the original or Puritan ancestor.

The mayor replied, giving me a list of about ten names. Near the bottom of this list was the name of one Bertha McDaniels of East Dorset. A strong impression came to me to write to her. Immediately I wrote to her. She sent in return a record of her own immediate family. Then I sent her family group sheets and asked for the record of her parents, grandparents, and ancestors as far as she had them. This she sent me. I was so amazed to find that she had such a marvelous record that I asked her how it was that she had in her possession such a wonderful genealogy and facts going into the sixteenth and seventeenth centuries not in possession of any of the Bowen genealogists. This was her story:

When Bertha was a little girl, her mother, who has now been dead over forty years, called her to her side and gave her some genealogy and old papers, and told her to keep them, saying that this was the genealogy of her people, and when the right man called for it she was to give it to him. In her letter to me she said, "I suppose you must be that man." She related how her grandmother when she was over eighty years old had given this same genealogy to her mother, and told her to keep it, as it was the record of her people and would some day prove valuable.

The genealogical record this lady sent me proved to be the only known record so far uncovered by genealogists in America tracing an unbroken pedigree back to Richard Bowen, the emigrant, who came to America and settled in Rehoboth about 1638. This record has given to me more complete genealogy than I have been able to find in all my research, and more than I had been able to obtain by hiring genealogists to search for me. I thank the Lord for this marvelous manifestation of His goodness to me and the remarkable preservation of these records.

Another thing happened in regard to these records. I requested this lady to lend me these old copies that I might have them photographed for my own book, and also make a copy for the Genealogical Library in Salt Lake City. She wrote that she was going to leave Vermont and come out to northern Idaho where her sister lived, and she would come by way of Salt Lake and Ogden and bring the records that I might see and photograph them.

Recently she came to my home in Ogden, but upon arriving there informed me that she had forgotten the records which she had promised to bring. This, of course, caused me some concern, and I regretted that I would not get to see them. However, she told me that she would write to her people back in Vermont and have them send the records to me.

She wrote to one of her relatives who lived near her house, but he failed to get the records. Upon my informing her that I had not received them, she wrote a friend of hers, asking him to go into her house and get these old records and send them to me. This he did. But instead of getting just the one record on the Bowen line which I was supposed to receive, he sent a large bundle of genealogical records. These have given a more complete and thorough knowledge and genealogy of some of the branches of the Bowen family than I would have received if Mrs. McDaniels had herself brought the papers with her. Also in this group of genealogy there came to me the genealogy of two other family lines. For these providential circumstances I am very grateful.

TOLERANCE

By George A. Baker

Of the South Los Angeles Stake Presidency

ONE of the greatest lessons taught by the Savior to the peoples of His time was that of tolerance. When the woman who had committed a crime then punishable by death was brought to the Master by the mob, no doubt with a view to ensnare Him, He stifled their jeers and taunts by that memorable declaration: "Let him who is without sin cast the first stone." At the same time, He did not condone what the unfortunate victim had done, for He said, "Go thy way and sin no more."

All too frequently, individuals call the attention of others to faults of those who may be teaching or doing other work in the Church, such faults as smoking, harshness of expression, aloofness, sarcastic tendencies, improper or untidy appearance, irregular attendance at Sacrament or quorum meetings, etc. And yet these same complainants in many instances are known not to have their names on the tithing records or fail to contribute Fast offerings, and to conform to other requirements. Surely they can ill afford to "cast stones."

Naturally, the ideal condition is to have all Church workers, even in the most minor positions, live up to every letter of our Church standards, but we must be sympathetic and helpful to those few who do not fully qualify. To completely deprive such individuals of all Church activity is to mar their spiritual development—for "spirituality is an achievement—not an endowment." Yet, on the other hand, it is equally wrong to adopt an attitude drawing near to that of indulgence.

The true approach to this ever-existent problem is one of sincere tolerance, coupled with friendly help to change for the better those who may be erring. For remember, the Lord has said, "I will forgive whom I will forgive, but of you it is required to forgive all men."

CHURCH-WIDE HYMN PROJECT

HYMNS FOR THE MONTHS OF JANUARY, FEBRUARY, AND MARCH

Comments on the Hymns by Dr. Frank W. Asper

HYMN NO. 362, "I'LL GO WHERE YOU WANT ME TO GO."

THE common error in the playing of this number is that of not observing the correct rhythm. The writer has heard this played hundreds of times in his classes, and until the performer's attention is called to it, almost everyone plays the rhythm wrong. Be sure to hold the last note in every line its full value. There is always a tendency to shorten these notes, as the motion that was present in the preceding measures, stops. The organist will find that many directors will not beat these measures out, however, in which case it is always best to follow the man who is directing.

HYMN NO. 87, "SOFTLY BEAMS THE SACRED DAWNING."

The very nature of this hymn demands a strict legato touch. Happily the composer has put a rest at the end of all phrases but one, and if the time values are observed, there will be no trouble in punctuating the number correctly. *Do not play the number in flats.* To do so robs it of its brilliancy, and makes it much more difficult for the singers to stay on pitch, besides going against the composer's intention and conception.

HYMN NO. 91, "SWEET IS THE WORK."

This hymn also appears in the *Deseret Sunday School Song Book,* in the key of A flat, but the key of G in the *L. D. S. Hymns* is to be preferred, as the highest note in this copy is the one that the average congregation can best reach. Here is a chance to play with good expression, as the whole hymn seems to cry out for musical interpretation. Follow the marks as they are in the copy. On the second line do not hesitate to take the tenor notes with the right hand, if playing the reed organ, as the stretches between the tenor and bass are much too far for the ordinary hand.

The Story of One Organ

By Dr. Frank W. Asper

FOR many years the members of the Mill Creek Ward wanted to have a pipe organ, and the story of how they finally obtained one is worthy of telling.

Mill Creek Ward has no wealthy people; nearly all heads of families there earn less than a thousand dollars a year. The land was originally devoted to farming, but much of it was divided up into small plots through division of estates, and most of the people now have a small piece of ground on which they can raise vegetables for themselves and their families. Those who do have jobs work for small wages and have positions which are not steady. The ward also has its share of people on relief.

As is the case in any project, be it worthy or unworthy, there were some members of the ward opposed to the idea of having a pipe organ in the chapel. It is impossible to have the support of all people in any undertaking, and many arguments were used by some to try to dissuade the bishop, Alma Cornwall, from his adopted ideal. Many thought that another organ could be purchased which would be "just as good," and that to install a pipe organ would necessitate some changes in the building which they felt they could not afford. Bishop Cornwall was firmly convinced that once the pipe organ was installed, the people would see the great value of it and would never regret any work which they might have undertaken in order to have one, although now he says that it was one of the hardest projects in his career.

All of the organizations pledged themselves to support the bishop. The children of the Primary contributed pennies, and the heads of the families were asked to contribute one to two dollars each, but many voluntarily paid much more than that. A man in the ward had some land idle and offered to donate three acres for one year if the ward cared to use it. The Aaronic Priesthood quorums, consisting of about forty boys, immediately accepted this offer and planted the three acres in sugar beets. They borrowed the money for seed and phosphate and managed to get a drill man to come and donate his labor. Later in the spring all the boys met and spent two days thinning the beets. They took turns in irrigating the land, and on two Saturdays in October, when they were not in school, they again met and topped the beets. Some of the older men with teams and trucks gave a helping hand, and they were able to harvest and ship them. The net profit of the project was three hundred dollars. The boys relate what a fine way it was to get acquainted with each other; one of them said it was much better than going out on a picnic, because they knew they were working for a cause.

In order to install the organ it was necessary to dig a space underneath the floor large enough for the motor and blower, and it was necessary to make a sound-proof, insulated booth in the chapel for the organ itself. The ward found that they were fortunate in having men who could excavate, plaster, do carpenter work, tin work, and electric wiring, and all of this work was either donated or done by those on relief at a saving of about five hundred dollars. In all, the ward raised over $2,200 for their fine instrument. All feel now that it was done without hardship on anyone, besides giving the members an opportunity to become more closely associated with one another and a chance to admire each other's work.

Thus, when the organ was finally presented to the ward, it was all paid for, and there were no headaches from trying to raise additional funds. One influential man who had opposed the plan from the beginning came the day after it was dedicated and asked the privilege of changing his mind and giving the ward a substantial donation. The members of the ward are all thrilled with the organ and say it is the greatest improvement they have had since the chapel was built. Nothing they have ever attempted before has made the people feel better. Everyone acknowledges that it was one of the finest things that could be done to make the worship of the ward more inviting.

One often meets Church members who continually apologize for the musical instruments in their wards, when frequently a good substantial pipe organ would have cost very little more and would have been a lasting monument to their ambition. We need only to look about us, observe local conditions, and act accordingly. Here was a ward with no wealthy men, but with people with relatively small incomes who had the desire and ambition to have the finest instrument within their reach. What has been done in Mill Creek Ward can certainly be done anywhere in the Church. All we need is a leader with the enthusiasm and interest to make the project materialize.

Ward Choirs Welcome Melodic Easter Cantata

AMONG the many cantatas musical directors will be thumbing through in preparation for Easter, only one has been written by a Church composer. It is the melodic, easily sung *Resurrection Morning* by B. Cecil Gates, whose specific purpose it was to provide beautiful music which could be sung by either large or small groups with equal dramatic effect.

Arranged for choir and also for three-part ladies' chorus, the thirty-minute cantata, whose seven numbers may be sung separately as concert pieces or as a thematic whole joined by recitatives, had its first public audition in the University Ward last spring, when it was sung by a group composed of Lucy Gates Bowen, Virginia Freeze Barker, Annette Richardson Dinwoodey, James E. Haslam, and P. Melvin Peterson, with Wade N. Stephens at the organ. To demonstrate its "singability," the composer on the same occasion presented a girls' trio of young, untrained voices, who sang parts of the cantata with moving effect. *Resurrection Morning* has since found wide acceptance. It is a perennial suggestion for a truly spiritual Easter-tide observance.

Mutual Messages

New Year's Greetings

As we approach the new year, the General Superintendency and the General Presidency of the Young Men's and Young Women's Mutual Improvement Associations wish to extend our hearty good wishes through the season's greetings and our heartfelt thanks to all the Mutual officers and teachers who have made this great Church program effective in teaching the Gospel of Jesus Christ. Wholesome activity makes for growth in the testimonies of Mutual members. We congratulate the more than twenty-five thousand officers and leaders of the Mutual Improvement Associations for their recognition of the worth of the activity and for their willingness to carry this program forward.

The promise of the new year lies ahead. With its dreams and its hopes, it stretches in unbroken beauty before us. As we enter into that new year, let us give thanks for the year that is past, for its efforts, its pleasures, its accomplishments. Let us look at the year which has gone for its lessons of forbearance, charity, and high endeavor. Let us be grateful that though we accomplished much, the joy of achievement will still be with us in those things which are yet to be accomplished. Let us call consciously to mind the failures and mistakes of that year through which we learned the valuable lessons of patience and perseverance.

We know in this service of M. I. A. you have found happiness, for the Lord has promised that in our work for Him we shall derive lasting joy.

May the new year find you eager to continue your work of bringing light and happiness to those you lead and enduring satisfaction to yourselves as leaders.

George D. Moore
Joy Cannon
Burton K. Farnsworth

Y. M. M. I. A. General Superintendency.

Lucy G. Cannon
Helen S. Williams
Verna W. Goddard

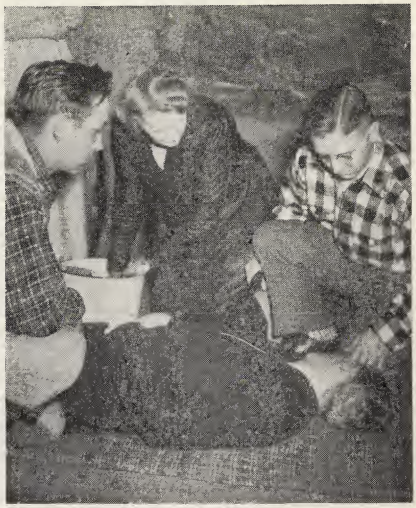
Y. W. M. I. A. General Presidency.

"HANDCART TRAILS" PRODUCED BY COTTONWOOD STAKE

The "desert valley of the mountains" is endowed with a rich heritage of true pioneer endeavor and unwavering faith. The trail leading to the valley also whispers heart-stirring stories of the mounds along the way. It was on this trail that the M. I. A. play, *Handcart Trails*, by Ruth H. Hale, found its birth and inspiration.

Cottonwood Stake has set a new standard for M. I. A. drama in its presentation of this pioneer play. All the depth and feeling intended by the author was superbly portrayed by the outstanding cast of twenty characters. The real success of the play was proved by the record capacity audiences in the two-night performance schedule, November 22 and 23, in the Murray First Ward recreational hall.

Warmest congratulations are extended to the many people who made this play a remarkable accomplishment. Great honor goes to the untiring efforts of the director, Mildred M. Wagstaff.



CAST OF "HANDCART TRAILS" PRESENTED AS COTTONWOOD STAKE M. I. A. STANDARD DRAMA.

Mutual Messages

of the Holladay Ward, and her assistant, Norma P. Woodruff. Stage sets and lighting were accurately executed by Dick Larsen. Music, costuming, advertising, and financing were conducted under the leadership of Hattie Nichols, Martha Facer, Maxine Thomason, and Marlow Crabtree, respectively.

Cottonwood Stake sends out a challenge to all the M. I. A. to make *Handcart Trails* a milestone in Mutual Improvement!

INGLEWOOD AND LOS ANGELES STAKES PLACE ON CONVENTION HONOR ROLL

At the tri-stake convention held in Los Angeles, September 22, 1940, Inglewood Stake with 77% of its officers in attendance at the meetings and Los Angeles Stake with 78% of its officers attending merited special attendance honors.

What other stakes deserve a like credit? We shall be glad to list them in the *Era*. As was announced on the convention folder: an honor roll will be published giving the name of each stake which has 75% or more of its officers in attendance. The report of the two stake secretaries will be accepted as official.

Special Interest

George H. Hansen, Marba C. Josephson, chairmen; Aldon J. Anderson, J. Edwin Nelson, L. L. Daines, Richard L. Evans, Alma H. Pettigrew, Philo T. Farnsworth, Vella H. Wetzel, Minnie T. Anderson, Angelyn Warnick, Katie C. Jensen.

Reports of success from the Special Interest classes continue to pour into the M. I. A. offices. From the California Mission reports have come of the enthusiasm which Special Interest is creating. From Liberty Stake came several clever mimeographed papers, 4 by 4½ inches in size. The first one had been used as an invitation to join the class with a list of subjects from which to choose the one desired for study. Several of these papers had been used to indicate the weekly program. One had a sketch of a man rubbing his chin in perplexity while above his head appeared a large question mark. The subject for that evening's discussion was "Are Parents People?" Other invitations had clever sketches indicative of the subjects to be discussed or the opportunities that lie in Special Interest work. Another paper had been used to remind those who had been absent. This had a sketch of a chair with the words appearing by the side:

Last Tuesday in Mutual your chair was empty. We discussed the important topic, "What Are Families For?" Join us every Tuesday in the Special Interest group in Mutual and participate in further discussions.

Class officers using these up-to-the-minute devices are assured that their classes will be well-attended and greatly enjoyed. We know that as well as having a glorious present, the Special Interest groups have a glorious future ahead. Be on the alert to bring in new members and encourage the organization of new groups whenever prospective persons are available.

M Men-Gleaners

W. Creed Haymond, Hazel Brockbank, chairmen; Wesley P. Lloyd, Franklin S. Harris, L. A. Stevenson, Homer C. Warner, Werner Kiepe, John D. Giles, Helena Larson, Florence Pinnock, Aurelia Bennion, Marie Waldram, Katie C. Jensen.

All of your banquet committees—finance, program, decorations, music, food, etc.—are now working busily for the coming big event. Be sure to read pages 161 to 163 in your Manual for some timely suggestions. It is a good idea to confer with last year's officers in order to understand, in advance, problems which may appear and pitfalls to be avoided as shown by previous experience. Try to keep the cost of the banquet low, for it is important that everyone be able to attend. Think especially of the extra girls and try to make a definite place for them.

Has each M Man and Gleaner in your class read at least part of the New Testament? Charles Dickens wrote to his son:

I put a New Testament in your books because it is the best book that ever was or ever will be known in the world, and because it teaches you the best lessons by which any human creature who tries to be truthful and faithful to duty can possibly be guided.

Daniel Webster said:

If we abide by the principles taught in the Bible, our country will go on prospering, but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all of our glory in profound obscurity.

Passages to memorize this month are:

Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy: But I say unto you, Love your enemies, bless them that curse you, and pray for them which despitefully use you, and persecute you; . . . Be ye therefore perfect, even as your Father which is in heaven is perfect.—St. Matthew 5:43-44, 48.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—St. John 3:16.

Several hundred Gleaner Girls are now striving to achieve their Golden Gleaner Girl certificates. This is a new venture, and the committee realizes there may be many questions about it. Therefore, when you need help, write to the Gleaner Committee in care of the General Board of Y. W. M. I. A., 34 Bishop's Building, Salt Lake City, Utah, and a reply will be sent promptly. There are available in this same office enough complete mimeographed copies of the plan so that each ward may have one. If you have not received your copy, ask your Gleaner activity supervisor in your stake to send for it.

It is unfortunate that women who have been very active in Mutual work but were not in Gleaner class long enough to complete the requirements will not be able to qualify. Rules must be rigidly enforced and unless all requirements have been completed in the past (for those over Gleaner age) and can be properly certified, applications will be rejected. All former Gleaners are given until October, 1941, to file their certified applications.

The M Men and Gleaner committees of the General Boards are happy with the reports coming in from the field. As usual, this department is functioning very well. With our best wishes for the holiday season for each of you goes a sincere desire that the coming year may be the best yet, and we hope that you young people may be able to live even more closely to the teachings of the Gospel and maintain the high standards and ideals of the Church in every respect.

THE BOOK OF MORMON CLASS OF THE SEVENTEENTH WARD

Another Fireside Group

Where do you spend your time after Sacrament meeting? For the past two years forty to ninety-five young people of the Seventeenth Ward, Salt Lake Stake, have been profitably spend-

(*Continued on page 48*)



THE BOOK OF MORMON CLASS OF THE SEVENTEENTH WARD, SALT LAKE STAKE.

Mutual Messages

(*Continued from page 47*)

ing this time in a Book of Mormon class. Under the sponsorship of the M. I. A., the class was organized in October, 1938. A president, vice-president, and secretary were elected for one year, and J. Shelby Arrigona, a returned missionary from the California Mission, was selected as instructor.

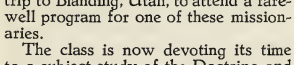
Two years were required to read the Book of Mormon. The members took turns reading five verses at a time until one chapter was completed. This was followed by a general religious and historical discussion.

Recreational and social activities during the week, as well as scriptural study on Sunday evenings, are contributing factors to the success of the group. These activities have included horseback rides, swimming in Great Salt Lake followed by a "bread and milk" repast to the tune of classical records; canyon trips, such as a hike to the top of Mt. Timpanogos; socials, dances, skiing trips, and other winter sports outings; and not least among these, an anniversary party on October 16, commemorating the two years' organization of the class.

Sacrament meeting programs in various wards and several excursions through the temple have been interesting highlights of the class's activities. Six missionaries have been called from its ranks, each bearing testimony of the helpfulness of the class to his understanding of the Gospel. Members of the group took a three-day 900-mile trip to Blanding, Utah, to attend a farewell program for one of these missionaries.

The class is now devoting its time to a subject study of the Doctrine and Covenants.

As it commences its third year of existence, the group is larger than ever, and enthusiasm remains strong among its members, who, through their attendance, have all come to appreciate the blessings of the Gospel more fully.



M. Elmer Christensen, chairman; Mark H. Nichols, Axel A. Madsen, Elwood G. Winters, Floyed G. Eyre, John D. Giles.

VANBALL TOURNAMENT PLANNED

VANBALL is in the air. February 28 and March 1 are the dates for the 1941 Intermountain Vanball Tournament. Tentative plans for the event were recently drawn up by the committee composed of General Board members and Scout executives.

Roy Johnson, who has devoted much time in pioneering the game, will act as this year's tournament manager and look after the details of the tournament games. Mr. Johnson will aid in conducting some schools for vanball officials in Ogden, Provo, Salt Lake, and other nearby centers.

The tournament will be held in the Deseret Gymnasium and conducted under the single elimination plan. Sixteen teams will participate and the allocation of teams is as follows for the various councils:

Salt Lake	4	Teton Peaks	2
Ogden	2	Utah Parks	2
Cache	2	Snake River	1
Tendoy	2	So. California	1

Eligibility of tournament players will be essentially the same as in former years. A player must be a registered Explorer who is not more than seventeen years of age on December 31 and who is a non-user of tobacco and liquor.

All Explorer troops are urged to enter teams in local competition with the big Vanball tournament in Salt Lake City as the goal. Further details of the tournament will be given at a later date.



Gladys Harbertson, chairman; Emily H. Bennett, Grace C. Neslen, Lueen J. King.

THERE can be no lovelier way of starting the New Year for Junior leaders than to get right down to "first principles"; to turn the light of truth on faith and repentance and discover for ourselves their richer meanings, and to try with all the enthusiasm and sincerity of conviction to present some of their beauty to Junior girls. To strengthen testimonies and build happiness and spiritual security is our January privilege.

Let's be very artful about it. Just as you shift the furniture about in your living room or put a new bouquet on the dining room table—just as you try a new salad for lunch or cock your hat a little farther to the side—just as you "season" your own life with variety—so we may approach our Junior work. Let's get a fresh angle. If you've been using panel discussions, forget them for awhile and start with a challenging question. Ask your girls about the school dance or the basketball game and lead from a familiar situation to an abstract truth. Dramatize the idea of light; discuss its development. Read the Doctrine and Covenants for the many, many wonderful statements concerning light and how our heavenly Father has given it in abundance to His children that none need be cheerless and alone even in the darkest and saddest hours. Let's give light on faith and repentance to Junior Girls in January—that they may have joy everlasting.

Let's have a little festivity, too. If you haven't had your holiday party with the Explorers, it isn't too late. If you don't want a dance, try a Saturday tramp, skating, skiing, or bobsled party. Follow it with a chili supper or by hot soup or doughnuts and cocoa—and you will have little expense and much fun!

Let the January 28th lesson be something very special. Our reading course book, *Hello Life*, by Elsie Talmage Brandley has, we hope, been a great source of strength and encouragement to you. Let's spend a good evening on it. Let the girls dramatize parts, read excerpts, hunt lesson applications. It's a delightful book, compiled by a delightful woman from the zestful work of a never-to-be-forgotten writer. A joyous month—a most Happy Year—to all of you, is the wish of your Junior Committee!



D. E. Hammond, chairman; Wayne B. Hales, George Stewart, John D. Giles.

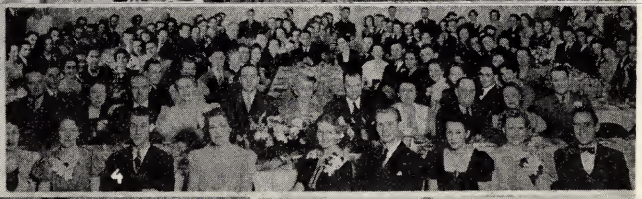
A FEW months ago, General Superintendent George Q. Morris told us that the great Boy Scout organization was ours to use in any and all ways to improve the physical, mental, and spiritual manhood of the boys of our Church. "But," he said, "we must use its name and its methods honorably. We must pay our way and not 'bootleg' the Boy Scouts of America." This means that every boy, every Scouter, and every troop that is identified with the Boy Scouts of America through the M. I. A. as the sponsoring institution should be registered by January 31, 1941. The Boy Scout committee of the General Board is cooperating with the local councils in Utah to establish January 31 as the uniform deadline for re-registration. (*Concluded on page 50*)

1. M Men-Gleaner Reading Course class of Jacksonville Branch, Southern States Mission.
2. First Gold and Green Ball of St. Ignatius Branch, Northwestern States Mission.
3. Missionary chorus, Michigan Junior Stake.
4. First annual M Men and Gleaner Girls' banquet and dance, Denver District, Western States Mission.
5. Seattle Stake M. I. A. Dancers who presented artistic floor show at the Stake Gold and Green Ball.
6. Crowning of queen by President Leo J. Muir of the Northern States Mission second annual Gold and Green Ball held in Michigan Junior Stake.
7. Dancers at Gridley Stake Gold and Green Ball.
8. South Los Angeles Stake Theme Festival.
9. Cast of the Mancos Ward play, "A Man's House."
10. Brother David A. Jones, left, first person baptized in the Portuguese division of the Brazilian Mission, and Elder Ferrel W. Bybee.
11. "Renting the Hive" presented by the Wilshire Ward Bee-Hive Girls.
12. Girls in the Junior and Bee-Hive departments who have had an outstanding record in attendance, Nibley Park Ward, Granite Stake.
13. Queen and attendants of the Gold and Green Ball, Toronto Branch, Canadian Mission.
14. M Men-Gleaner Banquet held on the Island of Kauai.
15. Gold and Green Ball, Kansas City, Missouri.
16. Kalihi M. I. A. Girls' Basketball team.
17. "A Man's House" presented by the dramatic classes of the Independence and Kansas City branches of the Central States Mission.
18. The Alberta Stake Gold and Green Ball.
19. First Ward, Palmyra Stake, Junior girls' knitting project.
20. "A Man's House" presented by Rigby Stake M. I. A.
21. Independence Branch Gold and Green Ball, Central States Mission.


1


2


3


4


5


6


7


8


9

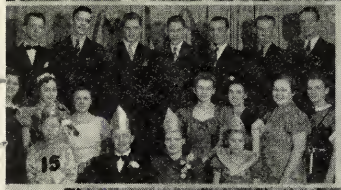

10


11


12


13


14


15


16


17


18


19


20


21

Mutual Messages

(*Concluded from page* 48)

Now is the time, Scoutmasters, if it has not already been done, to collect from each boy in your troop his registration fee and have it through your local council office before your registration becomes delinquent. If your registration lapsed November 1st, December 1st, or January 1st, we urge that troops add fifteen, ten, or five cents respectively to the regular fifty cents so that their registration is completed to January 31, 1942.

We feel this uniform registration date, extended to January 31, will save us much work and embarrassment and decidedly improve the record of L. D. S. troops in the annual report of the National Council. Those troops that have established the budget plan (five cents per week per Scout) will have little difficulty in meeting this expense. It may be that the entire fee has already been collected by this means. Where the budget plan is not in operation, troops have made successful campaigns by placing responsibility in the senior patrol leader, the troop scribe, or the patrol leaders to make the necessary collections.

In any case, the final responsibility falls back upon the Scoutmaster. Let us all use our Scouting opportunities worthily and keep our membership current in this great organization.

TROOP 8, BERKELEY, CREDITS ACHIEVEMENTS TO OUTSTANDING LEADERSHIP

TROOP 8, Berkeley, B. S. A., received its charter in December, 1927. The troop consisted of eight boys under the leadership of Willard Langton. The troop then had as succeeding scoutmasters Marriner Swenson, Joseph E. Wood, and Howard Macdonald, under whose leadership it continued to grow.



TROOP 8, BERKELEY EAGLE SCOUTS

In 1934, Dr. Raymond L. Knight, who had been a troop committee member, was appointed Scoutmaster. He has served in that capacity up to the present time. Dr. Knight is chairman of the Health and Safety Committee of the Berkeley-Contra Costa Area Council, B. S. A. He is also a member of the National Council. Under his direction the troop has grown from its original eight members to thirty-eight boys. In 1937, the ward was divided, and consequently, the troop lost twenty-two boys to the new Claremont Ward. In 1940, the troop registered twenty-two boys.

Up to this time, five boys had attained the rank of Eagle Scout. The first three boys to attain this rank were Lynn Knight, Robert Johnson, and Edward Pyle. These were followed by Marion Johnson and Bill Parsons.

On November 3, 1940, six boys were awarded Eagle badges at a very inspirational Eagle court of honor which was attended by Mayor Frank S. Gaines of Berkeley and Oscar A. Kirkham, deputy regional executive.

Features of the evening program were the presentation of official Eagle Scout rings to the boys by Bishop Jesse Farr, and the presentation of Eagle pins by the boys to their mothers.

Bee-Hive Girls

Ileen Waspe, chairman; Lucy Andersen, Bertha Tingey, Ann C. Larson, Luacine C. Fox, Margaret N. Wells.

FOR some time now we have felt the growing necessity of bringing to your attention the matter of Bee-Hive awards. As you are aware, our whole program is based on the principle of giving awards for work accomplished. The question now arises as to whether or not we are becoming so eager to give the girls awards that we become careless and allow the girls to receive seals regardless of how well the cell was filled. If our girls are conscientiously doing their work and our Bee Keepers are making a careful check, undoubtedly the system has merit. If, however, girls accept seals, honor badges, and Bee Lines for work just partly done, or even sometimes accepting unearned credit, there is more harm than good done. We strive with every method at our command to build character, to make honesty a great virtue in the lives of our girls, yet by the very act of being too lenient we almost encourage girls to be untruthful and accept awards they do not merit. It is true that our program is crowded; you may not even have time to do all the required work, but it will be a great satisfaction to you and of more help to the girls if you do only that which you can do thoroughly and up to standard.

This time of the year many requests come to the office for assistance with symbols. January is our symbol month. Bits of felt of every color of the rainbow are mailed out destined to become perhaps a flower, a tree, a torch, each being a symbol or guiding star some girl has chosen. Such virtues as honesty, perseverance, neatness, or faith will be embodied in her symbol and each girl will try to acquire through the years these qualities as she builds toward womanhood. It is important that enough time and thought be used when deciding on a symbol so that it is really impressed on her mind why she chose her symbol and what it represents. Many times, when admiring a symbol on a girl's band, someone asks the question, "What does your symbol mean?" and the girl looks completely blank and says she has forgotten. We sometimes wonder if she ever did know and of what value, if it is just lovely to look at and means nothing more. It is our hope that this year each Bee Keeper will be able so to impress the girls with the idea of symbolism that when Junior, Gleaner, and even later years may pass, when seeing a violet, ivy, lily, or whatever her symbol might have been, she will think with a smile of the incentive it has been in helping her attain to a fine womanhood.

You are now well into the winter's work; the next year is just commencing, a splendid time to take about half an hour to analyze the success and failures in your group so far. It would help to get a sheet of paper and list about twenty questions on how your group is progressing. Some of these might read: How strict am I in checking before making awards? Am I utilizing the class period to the best advantage? Have I made an effort to know something of each girl's personality? Are all the girls participating in class? Is the attendance all it could be? How may I improve on the order?

We take this opportunity to extend to you the season's greetings. We do appreciate our wonderful Bee Keepers and the splendid work they are accomplishing.

THE GLEANER'S NEW YEAR

By Linnie Fisher Robinson

UNTO this year I dedicate
The joy I know;
The chance to live it happily
Will not pass slow,
So, I must make each moment count
For harvest gold!
And bring my gleaning of bright truth
Into the fold.
The dauntless faith my fathers knew
Quench all my fear;
The Gospel plan they died to give
Make each step clear;
Their sharing hearts inspire my days
And bring love in;
Their building of clean homes and state
Be mine to win;
Their search for wisdom beckon me
And be my pleasure;
Their vision through a spiritual sight
My priceless treasure.

William C. Clive

A SKETCH OF A PIONEER MUSICIAN—

By HAROLD H. JENSON

Historian, Sons of Utah Pioneers

WILLIAM C. CLIVE, veteran pioneer musician, formerly of Salt Lake City and now living in Overton, Nevada, is an unassuming individual who would never have told this story had not the writer been insistent. In brief his life's musical history is as follows:

"When I was but three years old, my father, Claude Clive, who was a tailor, started me in my career. I used to play the concertina, and as a child artist was featured in many church and social gatherings. Then I led the orchestra while in my teens. My actual training in the violin commenced under the well-known musician of that day, Magnus Olson. He turned me over to Ebenezer Beesley, who told me that George Careless should be my instructor. I feel I owe a debt of gratitude to them for their painstaking patience with me.

"Years went by and I qualified as a member of the old Salt Lake Theatre orchestra, first playing under C. J. Thomas and later George Careless. It was during this time that I composed the first overture ever played in Utah as the product of a Utah composer. It was called 'The Golden Crest,' and loud was the applause and praise the composition received. Brother Careless motioned for me to take a bow, but I was too excited and forgot everything. The *Deseret News* next day criticized me in its review for not receiving the just honors the work deserved. I have always been timid, and hence the event went by practically unnoticed.

"Later I composed another overture, and a Church anthem which has been published and is called 'Come Into His Fold.' My 'Melody in A' brought considerable fame, and Frank W. Asper, Tabernacle organist, quite frequently uses this number in his daily recitals, and many consider it my masterpiece.

"I played in the Salt Lake Theatre orchestra for years, playing under Willard Weihe as director. I directed the orchestra at the old Grand Theatre when Paul Hammer and a Brother Jones managed it.

"Then started my period of teaching. I think I have taught as many young people to play the violin as any one living teacher has. It was a joy to me to work with the youth and when many could not pay, yet had talent, I remembered my early training and helped them all I could to succeed. If a child has talent he should cultivate it. Every one should learn to play some instrument or learn to sing, and if he will stick to it, he will succeed. The fault is too often with parents, not with children when they give up. Sometimes the dullest pupil turns out in the end to be the most talented.



WILLIAM C. CLIVE LOOKING AT THE SCORE OF ONE OF HIS OWN COMPOSITIONS.

"I had many chances to leave my native Utah. I was offered a position with Brahm's orchestra, who wanted me to go east, and they could not understand why I preferred to stay. Sometimes I have wondered if I should not have gone, as my only trip there was when studying under Carl Pierce at Boston. But I do not regret having spent my life and service here, for after all there's no place like home."

Brother Clive has not played in vain. He was soloist with the renowned Clarence Eddy, organist, when he played in the Tabernacle and also played at the National Educational Association convention in Salt Lake. He has been featured in recitals throughout the West. His entire family is talented, and they have an orchestra for their own amusement. Brother Clive's son, William, plays violin; his son Joseph is a cellist and saxophone player whose work in Salt Lake orchestras and high schools is well known; his two daughters, Annie and Agnes, also play, and all the grandchildren as well.

Brother Clive was honored by the Salt Lake Civic orchestra when his famous overture "The Golden Crest" was used before a large audience. He directed as guest conductor.

Here are a few statements from national and local publications:

New York Musical Currier: "Professor Clive is a man who stayed home, and in his own country, his own town, he is not without honor, for thirty-five years [it is now many more] as a musician, composer, and leader."

Deseret News: "Brother Clive's tone is pure and sympathetic."

Salt Lake Tribune: "Mr. Clive was the recipient of two encores richly deserved."

HEEDING THE WARNING . . .

By Weston N. Nordgren

We shall lay up grain . . . to feed the Saints who gather here from all the nations of the earth. When hard times commence they will begin at the house of God. . . . No serious loss or injury will arise from calamities, if we do as we are told. . . . Shall we ever be brought to want? I tell you, if we live our religion, we never shall. —Heber C. Kimball, 1856, *Journal of Discourses.*

EACH week all members of the Garvanza Ward High Priests' group contribute to a central fund any amount of money they can readily put in, whether it be fifty cents or five or ten dollars. During the following week the group's purchasing committee with the money in hand buys whatever fruit may be available at wholesale and divides it equally among all group members. In this way all get an equal share, without embarrassment—those who can contribute more helping those who can give but little. The families of the members preserve the fruit at home.

Seventies of the 223rd Quorum living in the North Hollywood Ward have banded together to cooperate in food-saving. An unmarried member purchased canning equipment, the wives of other quorum members preserve food, and all share in the finished product.

Each member contributed what he could to start, from one to twenty dollars, so that produce can be purchased wholesale and when at its peak on the market. Only the best grade of fruits and vegetables is bought, and the average cost per can for the contents is about three cents. The finished product is stored in a central place, and as fast as those with larger families can purchase their needs from the canned produce, those who invested most to start the project get it back, or put it into new foodstuffs to be canned.

Nine families are working on this project, and already they have canned several thousand cans of fruit and vegetables. They are following the fruit and vegetable season and when cold weather comes will add meat to their canning activities.

The Garvanza Ward group of this quorum of Seventy has been pooling members' money for fruit, the quorum purchaser obtaining and distributing the produce to members in accordance with the amount each put into the weekly pool. They have now added a canner.

Before this project one could hardly find a bottle of canned foodstuff in this Seventies' group. Through the gift of some 1,200 quarts of fruit from an apricot orchard, to be had for the picking, quorum members made their start and caught the spirit of the work.

ANDREW JENSON

(*Concluded from page* 12)

and kings, sits working in his office, planning new historical researches. His published books include *Church Chronology; Historical Record,* Volumes 5 to 9; *History of the Scandinavian Mission; Latter-day Saints' Biographical Encyclopedia,* which includes four volumes; and Andrew Jenson's *Autobiography.* Among the Danish-Norwegian books which have been published are *History of the Prophet Joseph Smith; Kirken's Historie* (Church History); and *Jorden Rundt* (Around the World). A highlight in the publishing of his Church books will be the appearance early in 1941 of his eleven-hundred-page volume, *Encyclopedic History of the Church.*



ANDREW JENSON NEAR FORT TE JON, CALIFORNIA, JUNE 15, 1938.

To the proverbial age of "threescore and ten" Andrew Jenson has now added a full score of years of usefulness, and throughout his long life he has made the by-line "By Andrew Jenson" become a mark of painstaking labor and the signature of a cherished friend.

On his birthday, Elder Jenson put in a routine working day at his office, and in the evening attended a family dinner at the Lion House, followed by a public reception at which he greeted his many friends. Participating in the occasion were all of his six living children: Mrs. Minerva J. Smiley of Miami, Florida; Mrs. Eleanore J. Reynolds of New York City; and Mrs. Eva J. Olsen, Leo R., Parley P., and Harold H. Jenson, all of Salt Lake City.

THE CHURCH MOVES ON

(*Concluded from page* 34)

L. D. S. College Observes Founding

THE fifty-fourth anniversary of the founding of the L. D. S. College (now the L. D. S. Business College) in Salt Lake, was observed on November 15. F. Y. Fox, president of the institution, presided at a special assembly and at student and alumni festivities during the day.

Winners Named in B. Y. U. Oratorical Contest

TEN Brigham Young University orators, speaking on religious subjects, proved their abilities in the annual Heber J. Grant oratory contest held recently at the University. Judges were unable to declare any single contestant winner and were forced to award first place to three of the contestants: Miss Winifred Kunz, Montpelier, Idaho; Elden Ricks, Provo; and Byron Cheever of Payson. Each student received an autographed book from President Grant and a copy of Harrison R. Merrill's *Dusk on the Desert,* from President Franklin S. Harris.

Welfare Program Considers Housing

A NEW Church make-work project which hopes to provide good housing at rock-bottom costs and at the same time offer employment to needy workmen is being considered by the executive committee of the Salt Lake Region. The housing subcommittee has acquired about ten acres of land in the vicinity of the state fair grounds for the project.

Under the plan as contemplated, needy individuals would be permitted to contribute labor in partial payment for one of the low-cost residences.

Deaths

Joseph S. Bodell, patriarch in West Jordan Stake, formerly in bishopric, stake high council, and quorum presidency of stake High Priests.

Lon Fisher, high councilman in Granite Stake, former member of Lincoln Ward bishopric, temple worker, and Tabernacle Choir librarian.

November 24, 1940

Mrs. Hannah Pierson Anderson, 97, of Midvale, Utah, died. A convert from Sweden, at the age of nineteen she came to America, and made the journey across the plains and mountains to Utah on foot.

Mrs. Fannie Marilla Garner Tracy, 96, one of Utah's earliest pioneers, died. She had been a resident of Salt Lake City for the past twenty-five years.

"Era" Cites Missionaries Released in November

NAMES of Elders and lady missionaries released in November, 1940, and of several not previously reported appear on the following "honor roll":

Argentine: Orson H. Asay, Lovell, Wyoming; Pershing L. Farnsworth, Mesa, Arizona; Richard J. McBride, Pima, Arizona; Leroy A. Watson, Mesa, Arizona; Alma V. Whipple, Salt Lake.

Australian: Ralph G. Holton, Ogden, Utah; Henry Jensen, Riverton, Utah; Walker P. Mabey, Bountiful, Utah.

Brazilian: Augustus F. Faust, Salt Lake.

Canadian: Ralph G. Robinson, Los Angeles, Orson B. Spencer, Yost, Utah.

East Central States: Joseph E. Bateman, Salt Lake.

Eastern States: Gordon W. Etough, Kanab, Utah.

Hawaiian: Ernest R. Horsley, Malad, Idaho; Dean G. Huntsman, Idaho Falls, Idaho.

Japanese: Kenneth W. Harrison, Sandy, Utah; Archibald W. Lake, Salt Lake; Edith M. Olsen, Salt Lake.

Mexican: Marguerite Anderson, Mexico City, Mexico; Rinda Anderson, Mexico City, Mexico; Leona Farnsworth, Colonia Juarez, Mexico; Timoteo Flores, San Pedro Martir, Mexico; Maria Muro, El Paso, Texas; Nora Redd, Colonia Juarez, Mexico; Emiliano Regino, Ajacuba Santiago, Mexico; John B. Robinson, Jr., Colonia Dublan, Mexico; Dennison E. Romney, Colonia Juarez, Mexico; George L. Turley, Colonia Juarez, Mexico.

New England: Cyrus M. Robertson, Lovell, Wyoming; David E. Todd, Salt Lake.

New Zealand: Cleve R. Jones, Salt Lake; Homer W. Kirkham, Salt Lake; Warren S. Ottley, Salt Lake.

North Central States: Paul C. Lyon, Jr., Salt Lake; Alice Olson, Salt Lake; George M. Rowley, Parowan, Utah;

Northern States: Royal D. Anderson, Pocatello, Idaho; Clarence Buehner, Salt Lake; Ashal J. Calder, Logan, Utah; Ruth B. Erickson, Salt Lake; Junior T. Lundgreen, Ogden, Utah; James L. Shupe, Ogden, Utah.

Northwestern States: Lillian S. Keller, Phoenix, Arizona; Nephi Martineaux, Logan, Utah.

Southern States: Viola Mae Bennett, Wilmington, North Carolina; Don F. Robertson, Wanship, Utah.

Spanish-American: Margaret G. Hornberger, Macleod, Canada; Blanche J. Swasey, Boneta, Utah.

Texas Mission: Gladys L. Butikofer, Idaho Falls, Idaho; James B. Manwaring, Blackfoot, Idaho.

Western States: Richard L. Glade, Salt Lake; Wallace D. Montague, Sugar City, Idaho; Stanley Murdock, Sugar City, Idaho; Theodore H. Richards, Fielding, Utah; Myron I. Seamons, Hyde Park, Utah.

CHEMICAL ASPECTS OF THE WORD OF WISDOM

(*Concluded from page 27*)

nine are the most important from the standpoint of their physiological effects.

Professor Porter[10] of the University of California has summarized the properties of these substances as follows:

> Caffeine acts (1) upon the central nervous system, (2) upon the kidneys, and (3) upon the heart. It is a cerebral stimulant. It overcomes drowsiness and relieves fatigue. Intravenously injected it quickens the heart action and temporarily produces a stronger pulse. Upon the kidneys it acts as a diuretic . . . many suffer indigestion if caffeine is used in large amounts.
>
> Theobromine is found in chocolate (1% to 2%). Like caffeine it is a nerve stimulant and a diuretic.

Theobromine is also found in cocoa, and from the chemical point of view the Mormon substitution of hot cocoa for hot coffee is an act of doubtful wisdom.

Wisdom requires that we condemn certain nationally advertised beverages and many other "cold drinks" along with tea and coffee because caffeine is now used extensively to give these drinks their "refreshing effect."[11] Caffeine is also added to some brands of cigarets so that the smoker will be stimulated and thereby "refreshed" by the caffeine inhaled along with the other constituents of the tobacco smoke.

[10]Porter, *The Carbon Compounds*, page 178.
[11]Rice, *Organic Chemistry*, page 262. McGraw Hill, (1927).

Wisdom lies in avoiding all of these nefarious concoctions.

Many years after the date of the revelation of the Word of Wisdom the science of nutrition and dietetics began to grow. With the development of these sciences came evidence that heavy protein diets were not conducive to good health. Now moderation in the use of meats is advocated from the nutritional point of view. The rather recent knowledge of vitamins illustrates the wisdom of the statement, "All grain is good for the food of man, nevertheless, wheat for man . . ." etc. The vitamins essential to man's health are known to be relatively abundant in wheat.

In connection with present-day advertising, verse four of Section 89 of the Doctrine and Covenants is particularly interesting to the student of chemistry. This verse reads:

> Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you and forewarn you by giving you this word of wisdom by revelation.

Our national magazines and our billboards carry extremely subtle deception in the tobacco, liquor, patent medicine, and soft drink advertisements. In these advertisements we find alluring slogans, pictures of attractive people using the article advertised, and the general suggestion that to use this particular article will insure health, happiness, physical vigor, and success in life.

In these advertisements, we also find popular scientific terms and phrases used not with a desire to present the truth, in all cases, but rather in an effort to deceive the public—to lead the public to place an unwarranted confidence in the article advertised. The sponsors of these advertisements are using every possible device to induce us to sacrifice our health and trade our money for articles that exist, not because they are needed for our welfare, but because they yield enormous profits to the manufacturers.

Fraud of equal magnitude comes over the radio with extravagant claims cloaked in a scientific jargon designed to establish confidence in a particular brand of coffee, an alkalizer for our stomachs, a cure for our headaches, a "refreshing drink," a supreme liquor, a marvelous smoke, and many other products of questionable value to mankind. It is truly remarkable that an educated public will fall for this pseudo-scientific racket!

In view of what is known of the delcterious effects of alcohol, tea, coffee, tobacco, and other substances not specifically mentioned in Section 89 of the Doctrine and Covenants, it behooves all intelligent people to have sufficient regard for the welfare of their physical equipment to refrain from throwing these chemical "monkey wrenches" into the "gears" of their human machinery.

FIVE YEARS ON THE SAN JUAN

(*Continued from page 21*)

again on our journey and traveled peacefully until we nooned the third day. Then we were in some very bad Indian territory. One by the name of Peokon came into our camp and caused a great deal of trouble. This Indian would kick the dirt on our food and strike our knife blades on the rocks. He would draw his knife across his throat to show my wife and children what he would do to them when he got help. Our boys acted as if the time had come for them to kill or to be killed. I begged of them not to fire the first shot.

"The Indians left for help and did not return before nightfall. We expected them to return before sunrise as those Indians were sun worshipers and believed that the sun could see and tell the Great Spirit all they did, but if the sun did not see, the Great Spirit would not know. So, when daylight came and the sun came up and they had not returned, we felt very much relieved.

"We had about decided to cook breakfast when I saw at a distance an old Indian coming towards us. He came and told us to hitch up our horses as quickly as possible and travel fast. We did so, but were a little doubtful as to the Indian's plans. We feared he might be leading us into a trap. The roads were through deep sand, and the horses had to stop often. This seemed to annoy the Indian; he would stand upon the spring seat and look far and wide. Then he would urge us to hurry a little faster.

"After a time he told us we could stop as long as we liked and travel as slow as we wished. He asked me if I did not know him. I thought I had seen him before, but could not place him. He seemed very much hurt. He told me my name and where I had come from, and said he had been to our place many times and we had always given him something to eat and had been good to him. He knew I was there with my family. He had watched us on our journey, and we didn't know it. He said Indians were planning to rob and kill us as soon as they could find enough volunteers, and he had come to save us by hurrying us out of their territory.

"In two weeks' time we had arrived at the San Juan River, at a point called Montezuma Ford. We were just inside the Utah line in the extreme southeast corner of the state. I very much liked the looks of the country, but my wife felt that we were isolated from all civilization and was very downhearted.

"The boys helped us build two small log rooms, one for Brother Harriman and one for us. They then left us. An old man by the name of Harvey Dunton was with us, so our company consisted of three men, two women, and eight children. We were nearly a hundred miles through almost impassable country from the nearest settlement, which consisted of eight families.

(*Continued on page 54*)

FIVE YEARS ON THE SAN JUAN

(*Continued from page 53*)

"In two weeks after our arrival, my wife gave birth to a baby girl, the first white child born on the San Juan. Through all these hardships, my wife was steadily regaining her health.

"One beautiful afternoon as I was trying to build a fireplace which would complete the walls of our room, a friendly Navajo came to tell us that the White-River Utes were on the warpath and had killed the Weekes family up the river just over the Arizona line and would be there to kill us about nightfall. He wanted us to go with him to his tribe where we would be safe, but we remembered that we had been promised that if we did our part no harm would come to us. We fortified ourselves as best we could in one room. We made holes in the wall to shoot through. The children were put to bed with many a tear and kiss, and the two mothers took their watch by the beds. We stood with our guns loaded. About midnight the dogs barked and ran up the river bank, but after a while they came back. They were very restless for some time, but when daylight came we found the Indians had crossed the river a short distance up and were making for the strongholds of the renegade Indians.

"We passed the winter in peace but were very lonesome. In the spring we had the pleasure of seeing our old friend, Brother Thales Haskell, Indian missionary and interpreter. Brother Erastus Snow, hearing in Salt Lake City that we had been killed by the Indians, had sent Brother Haskell to see if it was true, and if so, to give our bones as decent a burial as possible, and if not, to stay until the second company came. When he saw at a distance the smoke coming from our chimney, he offered up a prayer of thanksgiving. He found us alive and well, but with very little to eat. We were living on wheat ground in a coffee mill. When it became necessary, we would kill a milk cow, and because we became very tired of meat, we would roast it over an open fire until it had lost the flavor of meat. We had looked all winter for the company that left Cedar in the fall to bring us food. They had never arrived and we were very anxious for their safety.[8]

"Our wheat gave out, and Brother Harvey Dunton said he would leave. On cleaning out his wagon he found a little wheat in a sack, which he gave to us, saying he had a good gun and would live on wild game. Just after he left, another Indian missionary by the name of Lewellyn Harris called and told us that the company would be there in about ten days. My wife told him we did not have bread to last two days. He was hungry and ragged and wanted to stay three days, and my wife told him he was welcome, but that she was at a loss to know what to give him to eat. He told her to be of good cheer, for her worst days were over. He stayed his time, and after he had gone I asked my wife where she was getting the wheat to make the bread. She said from the sack Brother Dunton had left. I hefted the sack and there seemed to be as much as when he had left it. And again we knew there was an unseen Hand controlling our welfare.

[8]Speaking of the "long, lonesome winter" of 1879-80, Albert R. Lyman comments: "[The account] makes no mention of the main event of the winter, the coming of the four scouts from Hole-in-the-Rock, who succeeded in reaching them about Christmas time and stayed with them two or three days, telling them about the main company for whom they were so eagerly waiting."

"It was not until April 6, 1880, that the second company arrived, six months after they had left Cedar City. They had spent most of the time in 'Hole-in-the-Rock.'[9] No lives had been lost, but all had suffered many hardships and were without food. They settled twenty miles down the river at a place called Bluff. A few came to live by us."

LIFE at Montezuma took on a community aspect; a ward (or branch) was organized, a Sunday School conducted; holidays were celebrated with a homemade American flag fluttering in the breeze; and neighbors visited each other, often walking many miles. The town was even granted a postoffice. Brother Davis built a store and bought wool and buckskins from the Indians. He built a water wheel and was the first to get water on the land. But the same water which meant life to the struggling colonists also threatened to destroy them. They had to build their houses on successively higher ground. A flood in August of 1881 carried the river a quarter mile beyond its banks to the Davis threshold, where men watched night and day ready to carry Sister Davis and her days-old babe to safety.

As menacing as flood was the constant danger of hostile Indians. One day word came that a tribesman had been killed by the whites and the Indians were seeking revenge. Brother Davis closed up his store, and, strange to say, was prompted to unload his gun. When the warriors came and found the store closed, they became more angry. One raised his gun to shoot Brother Davis' son. As the father jumped before the weapon, the boy reached for the family gun—but it was unloaded and the episode led to talk and reconciliation rather than gunpowder and bloodshed.

That night, while the family sat round the open fireplace, Sister Davis, ears alert, suddenly slipped outside to return as suddenly with fifteen or twenty heavily armed warriors at her heels. She had heard their approach and walked quietly, alone, down a long, dark bowery to welcome them. They wanted to know why the family were not afraid of them. The fearless reply that the family firmly believed good would be returned for good seemed to please the Indians. Fed and ap-

[9]See *The Improvement Era* for January, 1940, page 18.

Electric Cooking

IS SAFE . . .



Even a child can cook electrically . . . safely . . . for Electric Cooking is as safe as Electric Light.

Why not join the thousands of home dwellers who have changed to Electric Cooking?

See Your Range Dealer or Utah Power & Light Co.

Five Years on the San Juan

peased, they shook hands, told the family to stay within their own fence for safety, and departed good friends.

Such was the daily fare at Montezuma on the San Juan, a country which even the cliff-dwellers ages ago had found hard. A fulness of affliction came in mid-year in 1884, when the banks of the steadily rising river gave way and destroyed the settlement.

"Higher and higher it came until all but Brother Haskell's and our home had gone with the rushing water. In the midst of the flood could be seen houses, furniture, everything that goes to make a home. Even dogs and cats were trying to climb their own homes. All we had gained in our five years of hard labor and suffering was swept away in a single night. In one week's time our beautiful crops were reduced to sand bars."

Concluding his account, James Davis has written:

"We never set foot on our land again. After receiving our release we were compelled to leave our home and store just as they stood. Again we traveled through some very rough country. We camped on the banks of the Grand River one week. There was only a row boat to take six or eight wagons over the wide and swift river. The wagons were taken apart, and a wheel at a time was taken. We came through Salt Lake and Cache Valley and up through Logan Canyon. As my wife looked down on beautiful Bear Lake, she was filled with fear. Experience had taught her to have a great dread of water. However, on coming down into the valley, we found it to be perfectly calm and safe, very much unlike the water we had left."

"Calm and safe"—that was the most appealing aspect of their new life in Paris, Idaho, first on a hundred-and-sixty-acre farm and finally in a comfortable home established in town. James and Mary Davis passed the remaining years tranquilly, years filled with the satisfaction of knowing they had answered the calls made upon them. James Davis died February 1, 1920, and his wife eight years later, on November 20, 1928. Characteristically, James Davis left to his family "the history of the principal events of my life so that when I pass away, it may, I hope, strengthen their faith in the Gospel of Christ."

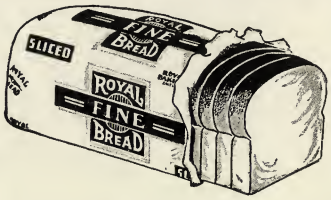
"MILK WHITE" EGGS

are used in all M. I. A. Cooking Schools

Make These Nationally Famous UTAH EGGS The Choice In YOUR Home!

ASK FOR "MILK WHITE" EGGS AT YOUR GROCER'S

Utah Poultry Producers' Co-op Ass'n.



a natural substantial *flavor!*

If you enjoy a real **bread** flavor—a **natural** flavor that satisfies your taste—you'll choose Royal Bread. It's full of good, natural, energy-building food substances.

Try the new Royal Vitamin B-1 White Bread—a delicious **Home-Made** style loaf.

ROYAL FINE BREAD

fresh every day at your grocer's

ROYAL BAKING CO., Salt Lake and Ogden—100% Home-owned—100% American



LOS ANGELES

Hotel Lankershim
7TH & BROADWAY
$2.50 $3.00 $3.50
"No Bargaining—No Worry"
LOS ANGELES
Frank Wilson, Operator

WE OFFER . . .

A COMPLETE ENGRAVING SERVICE
From Missionary Portraits to the Largest Catalogues
Mail Orders Given Prompt Attention
UTAH ENGRAVING CO.
113 Regent St. Salt Lake City, Utah

BE INDEPENDENT

No Other Vocation so Profitable

ENROLL NOW

For a Complete Course at the

Quish School of Beauty Culture

The Best in the West

336-340 S. Main, American Bldg., SALT LAKE CITY, UTAH

For Further Information or Catalog Call 4-0313 or Fill in This Coupon

Name
Address
City
State

January
CLEARANCE
of modern
GAS
APPLIANCES

- RANGES
- REFRIGERATORS
- WATER-HEATERS
- CIRCULATING HEATERS

YOU SAVE
10% TO 40%

It's your opportunity to modernize your home with late model Gas equipment—at a big discount. Every appliance in this great Clearance is brand new—never been used. The quantities are limited, so we urge you to come early to avoid disappointment.

Convenient Terms

MOUNTAIN FUEL SUPPLY COMPANY
Salt Lake—Ogden—Provo
Serving 23 Utah Communities

SETTLEMENT

(*Concluded from page 9*)

average, than the men who do not. I believe that to those who are liberal the Lord gives ideas, and they grow in capacity and ability more rapidly than those that are stingy. I have that faith, and I have had it from the time I was a boy.

I believe there is a great deal in the story that some of you may have read, in which a donation was requested, and a man decided to give a ham. He had a smoke-house full of hams and he had decided to give a ham to some poor person that needed a donation. When he went in there, he picked out a nice large ham, and the spirit came over him, "Now, that is a big ham; you don't need to give that person such a large ham; give him a little one." He said, "Shut up, Mr. Devil, or I will give him two hams," so he had no more trouble—none whatever.

I heard a story of a brother (I have forgotten his name now) who attended a meeting in the early days. President Brigham Young made an appeal for donations to send to the Missouri River to help the Saints gather to Zion. He wanted everybody who could afford it, to give an ox or a cow or any other donation. One good brother jumped up and said, "I will give a cow." Another brother got up and said, "I will give a cow." The first brother had two cows and a large family; the other brother had a half-dozen cows and a small family. And, so the spirit came over the first man, "Now, look here, you cannot get along with your large family; you cannot possibly get along with one cow. Now, that other man has got a small family and six cows; he could just as well give two or three and still get along all right." As he started home, he walked four or five blocks, all the time getting weaker and weaker. Finally he thought, "I guess I won't," and then he realized the difference in the spirit that was tempting him and the one that had prompted his promise to the President of the Church that he would give a cow. Here was a spirit telling him to fail to fulfill his obligation, to fail to be honest, to fail to live up to his promise. He stopped short and turned around and said, "Mr. Devil, shut up or just as sure as I live, I will walk up to Brother Brigham's office and give him the other cow." He was not tempted any more.

Now, every Latter-day Saint ought to be a lifter and not a leaner. I believe that we are indebted to our Heavenly Father for the faculties with which we are endowed. But for the blessings of the Lord we could accomplish nothing in this world. Believing that we owe all to our Heavenly Father and that He has required us to show our appreciation and gratitude in a financial way for all that we do and all that we accomplish in the battle of life by returning to Him one tenth of that which He gives us the ability to earn, we show lack of gratitude when we fail to do this. I believe the liberal man divineth liberal things.

EVIDENCES AND RECONCILIATIONS

(*Continued from page 33*)

the divine stamp of approval. Revelation may be received in various ways (See *Improvement Era*, Nov., 1938); but it always presupposes that the revelator has so lived and conducted himself as to be in tune or harmony with the divine spirit of revelation, the spirit of truth, and therefore capable of receiving divine messages.

In summary: A prophet is a teacher of known truth; a seer is a perceiver of hidden truth; a revelator is a bearer of new truth. In the widest sense, the one most commonly used, the title prophet includes the other titles and makes of the prophet a teacher, perceiver, and bearer of truth.

These titles imply that those who bear them have faith in a living God, who bestows upon His children eternal truth for their good. These titles imply also that the children of men are capable of receiving and obeying such truth. One who bears the title of prophet, and they who sustain him as such, are first of all believers in God, and in a divine plan of salvation for the human family; and, secondly, they commit themselves to the task of bringing to pass the purposes of the Almighty. Were it not so, the title "prophet, seer, and revelator" would be empty, hollow words. As it is, they are clarion calls of the Church of Christ to a world walking in the dim shadows of understanding.—*J. A. W.*

Sweet and Sophisticated

(*Continued from page 25*)

stairway and saw her—caught his breath at her modest matureness.

She was lovely in a Grecian drape, silver-metal gown, with matching silver slippers, twinkling down the oaken stairs. Gordon's violets caught near her white throat, were the true deep color of her eyes —though Bruce Gordon could not determine them now, for she wore the silver half-mask that he had sent with the violets.

A small silver bracelet on her delicately rounded arm and the pearls at her ears were the only jewelry that she wore. Her hair, under the lights, was molded gold. Loosely over her arm she held silken gloves and a silver cape.

The judge introduced Gordon then, only as the "Mystery Man." He might have been one of many tall, dark-haired young men whom Mary knew—but his voice held her unknowing.

Coming toward them she gave Bruce Gordon her hand, saying, with a smile, "Good evening, Mister —Mystery Man."

Bruce Gordon laughingly answered, "And to you—*Miss* Mystery. May we hurry on, please, I'm afraid we've missed several of the skits already."

Then he was placing the silver cape about her shoulders. At the curb a taxicab was waiting.

At the gay Arts Masque, well under way, when Bruce and Mary and the Judge arrived, the two were drawn into the laughing, turbulent, colorful maelstrom that slowly swirled around the ballroom of the new Art Lodge.

Tonight it was exotically aglow with the low lights of tasseled oriental lamps and swaying Chinese lanterns overhead. From a grove of papier-mache palms, the orchestra was playing softly, and a romantic tenor was singing the theme—

After the Masquerade's o'er,
After the dance is done,
How many vows will be made, there,
How many hearts beat as one?
After the dancers unmask, when
True lover's pledges are asked,
How many romances will last, then,
Af-ter the Mas-que-rade?

The music stilled to silence and at the drummer's crash of cymbals, the dancing couples turned for the announcement from the master of

(*Continued on page 58*)

The Los Angeles
AMBASSADOR
HUB OF SOUTHERN CALIFORNIA'S GREAT
"All Winter Sun Festival"
WITH IT'S 300 GALA ENTERTAINMENT EVENTS



ENJOY this Great Hotel's 22 Acres of Play!

Crystal Pool and Cabana-studded Sun-tan Beach—Golf and Tennis—Miniature City of Smart and Fascinating Shops—Motion Picture Theatre—and the World Famous—

"Cocoanut Grove"

RENDEZVOUS OF LEADERS OF SOCIETY AND STARS OF STAGE AND SCREEN

6½ Easy Minutes from Los Angeles' Financial Center...Within easy reach of the blue Pacific and next door to glamorous Hollywood.

Ideal headquarters for turf enthusiasts who will find Santa Anita most accessible during the 47 racing days from Dec. 28.

J. E. BENTON · *Vice President and Managing Director*

OUTSIDE ROOMS WITH BATH FROM $5.00

3400 Wilshire Boulevard
Los Angeles, California

SWEET AND SOPHISTICATED

(*Continued from page 57*)

ceremonies—a gay Bohemian in artist smock, beret, and pantaloons.

A contest dance—he was saying. The best pair of dancers—to be chosen—by the applause of the audience. His voice trailed off, "On with the dance—"

The orchestra struck up the theme waltz again—"After the Masquerade's o'er—After the dance is done—"

It was all grand fun. Oh, the thrill of sensing how perfectly you two were gliding among the throng, his masked eyes lowered attentively as he smiled as you floated on winged slippers—to triumph!

Soon there were only a dozen, then four couples, besides Mary and Bruce, left on the floor. Mary recognized several of the dancers—girls and fellows whom she had known in school and college.

In costume, they were paired—a high-hatted Beau Brummel and beauteous Madame Pompadour. Dangerous dance rivals, indeed! None other, in fact, than the campus favorites of a year gone, who had once said that you had to "pet" to get a date.

Mary's heart throbbed faster and faster as the critical handclappings of the audience honored them above the others. Oh! the ecstacy of this evening!

Deliberately, seeming unaware of their selection, Gordon danced with Mary to the farther end of the hall—and lost himself and his partner in a crowd of merrymakers passing downstairs to the Trophy Room. From every side they were hailed with congratulations, and soon the master of ceremonies himself had sought them out for presentation as the winners of the contest dance.

IN the ballroom again, with the group of other event winners, near the orchestra, Bruce drew Mary into the seclusion of the paper-palms and handing her an envelope he said quietly,

"Before we unmask, Mary, I believe this letter will explain everything. You will have time to read it now."

She opened it wonderingly. There was a notation that she read first:

Dear Miss Mary McKean:

I have presumed to answer your recent letter to the Heartthrob's column—tonight, in person!

For a time, please understand, I am the authorized "answer-man" for *The Call*, Miss Constance C—— and her secretary having been unavoidably detained out of the city, while on a trip, by a snow-storm. Consequently I was the one assigned to "carry on" for them until their return here.

If I have overstepped my authorized bounds, please forgive my trespass.

Believe me, your sincere, "answer-man,"

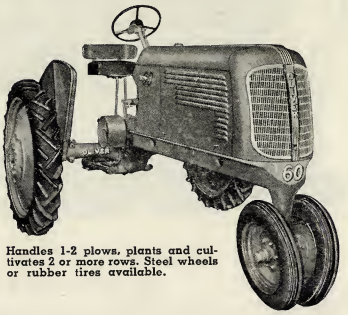
Bruce Gordon.

It was written on *The Call's* "Heartthrobs and Problems" letterhead, and Mary caught her breath in a little gasp of surprise—and quickly looked up at Bruce Gordon. He was smiling, but his masked eyes told her nothing.

Even when, later, Mary looked into the steady, deep brown eyes of Bruce Gordon, as they unmasked, she was not more thrilled, or the moment when Judge Landor grasped a hand of each of them in congratulations, in the happy moments when surprised friends were crowding around them in warm praise. Or during the grand march when she

A New World of Power
For Small Farm Operations

the
OLIVER 60



Handles 1-2 plows, plants and cultivates 2 or more rows. Steel wheels or rubber tires available.

Big Tractor Features At Small Tractor Price

The Oliver 60 is the newest, handsomest tractor for small farms. It is a 1-2 plow, two-row tractor with big tractor features—comfortable upholstered seat; positive, easily reached controls; easy to handle; big high-compression engine; the famous Oliver centrally mounted tools and many other features. Check the list at the right.

See the new 60 at our nearest branch or write for special folder. When you see it, we're sure you'll say the Oliver 60 gives you more for your money. Try it before you buy any tractor.

CHECK THESE FEATURES

Big 4-cylinder high compression engine.
Self-starter and lights available.
Rubber tires or Tip-Toe steel wheels can be furnished.
Sturdy steel frame.
Oliver "Fuel-Miser" governor control cuts fuel costs. Control beneath steering wheel.
High clearance for late cultivation. Exclusive centrally mounted planters and cultivators.
Comfortable upholstered seat, high up for greater visibility.
Clear platform with plenty of room to stand on.
Finger-Tip Control — controls easily reached from seat.
Four Speeds Forward, one in reverse.
Streamlined tapered hood for greater visibility.
Power Lift and Power Take-Off available.
Two-Speed belt pulley can be furnished.
Hood sides, force feed engine lubrication, oil pressure and water temperature gauges, radiator curtain, automatic differential steering brakes.

MOUNTAIN STATES IMPLEMENT CO.
OGDEN, UTAH

12 CENTRALLY LOCATED BRANCHES

Ogden, Utah
Tremonton, Utah
Logan, Utah
Murray, Utah
Shelley, Idaho
Preston, Idaho
Idaho Falls, Idaho
Blackfoot, Idaho
Rexburg, Idaho
Twin Falls, Idaho
Rupert, Idaho
Buhl, Idaho

SWEET AND SOPHISTICATED

strolled proudly around the room on the arm of Bruce Gordon. None of those events were dearer in her memory than when she first read Bruce Gordon's letter.

Her eyes were misted with happy tears as she read:

"Dear Mary:

"Words are deceitful things, sometimes —and very often we're misled by them— until we discover their true meanings.

"If 'sophistication' *did* mean being smart and chic and very wise—then, my dear, I'm sure I might call you by that name. True, as you've written, persons so often mistake the word for expressing just those things.

"But my dictionary says sophistication is: '(a) The use of, or deception by, sophistry; a leading, or going astray by or as by sophistic reasoning. (b) State of being involved, or subtle; state of being without directness, simplicity, or naturalness; artificiality.'

"So, you see, I must know you only by your own lovely name of Mary.

"It is truly unfortunate that you should have experienced only the 'sophisticated' kind of parties—though I know they are many times indulged in by the 'very best' of fellows and girls.

"But, Mary, I know, and you will too, that there are as many fine, gay, 'good' parties given—and by just as many fine young people of this day and age—as ever.

"You'll protest, I know, and I admire you for your loyalty, that your closest girl chums and the fellows you think most of are indulgers in the things that you have shown you dislike. Even—you'd rather tolerate their failings than give up those dear friends you've been 'pals' with since earliest school days.

"Oh, you won't have to give them up; *show* them up! Many of them you can win over to your side of the argument. So many of them do those things, anyway, merely because they think it smart—'sophisticated.'

"Dainty fingers toy with a long holder with its pungent burning cigarette. Overly lipsticked lips sip a wine or gulp a spoonful of whiskey—like a medicine—for that's supposed to be the 'swanky' thing to do.

"That's the *start* of true sophistication, in its ugliest definition. Stupid, silly gestures. Certainly nothing *smart* about it—deliberately drugging oneself.

"What is a fellow's ideal of a girl? It is essentially the same now as in every other age. His desires are for a feminine companion. For home—family—and fireside friendships, first, for pursuits which he enjoys doing and which his wife will enthusiastically share with him, for pleasures that he can enjoy with her; out-of-doors sports—social entertainments—the arts—and religion.

"All of a fellow's associations with a girl lead ultimately to a consideration of these things—or should. They are the untarnishable gold nuggets of life that he finds—and refines.

"The synthetic pleasures—the artificial sophistications that he indulges in are only the worthless lumps of fool's gold.

"Sincerely,

"Bruce Gordon."

ORRIN PORTER ROCKWELL

(*Continued from page* 15)

chance would fail. I will mention therefore only a few of them, as emblematic of those who are too numerous to be written. But there is one man I would mention, namely, Orrin Porter Rockwell, who is now a fellow wanderer with myself, an exile from his home, because of the murderous deeds and the infernal, flendish dispositions of the indefatigable and unrelenting hand of the Missourians.

He is an innocent and noble boy; may God almighty deliver him from the hands of his pursuers. He is an innocent and noble child, and my soul loves him. Let this be recorded for ever and ever. Let the blessings of salvation and honor be his portion.[8]

DURING the year 1844, persecution became so intense that the Prophet felt if he were out of the way his enemies would be satisfied to the extent that the Saints could live in more peace. It was for this reason that Joseph decided to go west, the Church to follow later. One of the three men out of the entire body of the Church whom the Prophet asked to accompany him on this journey was Porter Rockwell. But when a few, including his wife, Emma, intimated that it was cowardly, Joseph said:

"If my life is of no value to my friends, it is of none to myself."

He then turned to Porter and asked, "What shall I do?"

Porter replied, "You are the oldest, and ought to know best: and as you make your bed, I will lie with you."

Two days before Joseph was murdered, he sent a message to Porter from his prison cell in Carthage, urging Rockwell to remain in Nauvoo and not permit himself to be captured by his enemies again.

One afternoon about three o'clock —it was the day the Prophet was murdered, June 27th—Porter was making his way up a stairway in the Mansion House. He had left his hat in an upper room. As he entered, he was surprised to find the room occupied by Governor Ford of Illinois and a few of his militia officers. The men were all sitting silently except the governor. The latter was standing behind a chair making a speech. Just as Porter entered the room the governor's hand

(*Continued on page* 60)

[8]Joseph Smith III, (the Prophet's son). *Journal History*, "What Do I Remember of Nauvoo." (Of the Reorganized Church). Vol. 3, pp. 138-142. Lamoni, Iowa, 1910.

College at Its Best—

The WINTER QUARTER

January 6—March 21

- Rich offering of courses. Students entering college for first time may register for a full program of beginning courses.
- Exceptional cultural advantages: lectures, concerts, dramas of high values.
- Varied student activities; intramural and intercollegiate sports.
- Tri-weekly devotional assemblies; inspiring addresses by spiritual and educational leaders.

Leadership Week—

January 27-31

BRIGHAM YOUNG UNIVERSITY

Provo, Utah

ATTENTION! All Property Owners!

Would your present fire-fighting equipment serve you effectively if fire should strike you?

RED COMET

equipment operates on an entirely different principle from ordinary fire extinguishers and marks a new era in man's constant fight against fire. This equipment is MODERN, SCIENTIFIC, UP TO DATE, and economical to install.

WRITE AT ONCE

RED COMET, INC.
767 Red Comet Bldg., Littleton, Colo.
or
J. V. NELSON
403 North 9th West Salt Lake City, Utah
Phone 4-0213

IN USE For OVER FIFTY YEARS

Aids in treatment of Canker, simple sore throat and other minor mouth and throat irritations.

Hall's Canker Remedy

536 East 2nd So. — at Salt Lake City, Utah

When *Your* Home Burns

There's a certain amount of comfort to know that should fire destroy your home tonight you are covered by Fire Insurance.

Such insurance will indemnify you for the loss incurred and allow you to rebuild your home without financial hardship.

It's worth a good deal to have this protection in these times. See our agent in your town.

UTAH HOME FIRE INSURANCE CO.

HEBER J. GRANT & CO.
General Agents
22 South Main Street
Salt Lake City, Utah

DANCE PROGRAMS

MADE TO ORDER

Any shape, size or design at low prices. We have many styles you may choose from. Write for samples and prices.

100 Tickets $1.25—500 for $2.50

HOVEY PRESS

Phone 3-0617

25 East North Temple Salt Lake City

ENROLL NOW

(Commence Later if Desired)

$25. Discount on a Complete

COURSE IN BEAUTY CULTURE
A State Accredited School

Ogden School of Beauty Culture

Over Egyptian Theatre OGDEN, UTAH

Name

Address City State

ORRIN PORTER ROCKWELL

(*Continued from page 59*)

dropped from an uplifted position with these words: "The deed is done before this time."

All was suddenly quiet when Rockwell walked in. He hastily left again. The full meaning of these words did not impress themselves on Porter for an hour or more. Then he suddenly realized the treachery of Ford. He leaped on his horse and accompanied by Gilbert Belnap, sped for Carthage. But it was too late. Governor Ford had deliberately left Carthage for Nauvoo with his militia. This left the way open for the bloodthirsty Carthage Greys to do their murderous deed. They killed Joseph and Hyrum Smith, his brother, about five p. m. of that day.

As Porter and Belnap neared Carthage they saw a man coming in a buggy at full speed. He was a Mormon who had been near Carthage, and who, when he saw what was happening, and turned and fled, but not before the mob had spied him and some on horseback had come in pursuit. Porter and Belnap dismounted and with their rifles drove the mob back.[4]

The man in the buggy reported what had happened, and Porter returned to Nauvoo, a broken-hearted man.

The oldest son of the Prophet, who was at this time but a boy, was very fond of Rockwell. He sought every opportunity to be near him. It was just at dusk that he saw Porter coming up the street from the hotel. The boy was standing in the dooryard in front of the house by Water Street. Young Joseph climbed over the fence to meet Porter. As he stood before him, Rockwell could not compose himself. He broke into tears and sobbed, "Oh Joseph, Joseph, they have killed the only friend I ever had."[5]

(*To be Continued*)

[4]Gilbert Belnap, Private Journal, Ogden, Utah; unpublished.

[5]Joseph Smith (son of the Prophet) op. cit., Vol. 3, pp. 46-47; 138-148.

WELLSPRINGS OF LIFE

(*Continued from page 11*)

to go to Cache Valley. As they camped at the forks of the road, waiting for some team that was going north with whom they could travel, a man with an ox-team, coming from Salt Lake, approached. The mother said to her husband: "Thomas, do you see that man coming? That man is going to be Maggie's husband." Maggie was her eldest, her thirteen-and-a-half-year-old daughter. The father said: "Oh, woman, you don't know what you are talking about. You don't know who the man is, and she is only a child." "That is all right," she said: "You will see, he will become Maggie's husband." He was twenty-five years of age. He was single, all right. Yes, he lived in Cache Valley. He had been to conference. He was on his way back, and would be glad to travel with them.

It took three days, in that time, to make that journey We make it in about two hours, now. They formed the acquaintance. Although she was young, she was mature, because, being the eldest in the family, she had carried the responsibility of driving the cow for the milk for the rest of the children, carrying her little brother on her back. She was mature beyond her years.

Girls were a bit scarce in Cache Valley, so the next year the acquaintance ripened into a friendship, and then a courtship, and finally, quite unlike boys do now, he went to talk it over with her father first. The father said: "Well, I have no objection to you, but I need the help of the girl. She is working in the home and cooking for a group of men" (the men who built the first saw-mill in Logan). "If I may have her help for two years, I would be on my feet and be able to get along, and she would be older and better able to be a wife." She was fifteen and a half years old then.

But the man said: "That's all right, but I am old enough, twenty-seven now, and in addition to that I have been made a bishop, and a bishop ought to be a married man. She wouldn't have to work any harder for me than she is working for you, but I don't want to rob you. The only thing in the way is the help she gives you. How much does she earn?" "Two dollars a week." "Well," he said, "I'll tell you. I'll pay you. You say you need her help for two years. I will pay you two dollars a week for two years."

It was agreed upon. They were married, and lived happily ever afterwards. The man was my father. The woman was my mother.

Wellsprings of Life

Now, isn't that romance? Here is a little English boy that left his home in England, drove a herd of sheep across the plains, and met, on a country road in western America, a Scotch girl who had made a remarkable journey. How far would you go to meet the right boy? How far would you go, my young brother, to meet the right girl? That far? Yes, I am sure you would. Why? Why did the Lord bring our fathers and mothers from the ends of the earth? To give their children the opportunity to find companionships in the faith and in the House of Israel. The Jewish boys and girls, though widely scattered over the face of the earth, nevertheless, because of the promise made to their father Judah—namely, that through him or his posterity the King, the Messiah, the Leader of Israel should come—eighty per cent of them marry within their own faith; for if they should marry out of their faith, marry out of their nation, that blessing would never come to their posterity. There is justification for it.

You sons and daughters of that Joseph, the brother of Judah, whose blessings were so much superior that his brethren sold him into Egypt, to get rid of him—have you any reason why you should find, like Abraham's son, Isaac, a wife or a husband in the faith? That is the very purpose or one of the great purposes for which the Lord brought our fathers and mothers from the ends of the earth, to give you the chance to find suitable companionships. What for? To fulfill His great purpose to establish here a race of men and women, I say, the like of which the world has never yet seen; but you shall never do it living like the world.

* * * *

My dear young brethren and sisters, I promise you that if you will subscribe to the Gospel standards of purity of life, if you will be willing to follow the suggestions of those who love you, to find companionship within the pale of the Church, and take advantage of the glorious opportunity the Church offers you to make your marriage the most secure marriage there is in this world, you will be grateful and blessed beyond your power of expression, and oh, how important that is in an age that is showing a

(*Concluded on page* 63)

"WHY, THIS IS ABOUT ME!"

says Elsie, the Borden cow



Yes—whole books could be written about the care and thoroughness of the Borden system of quality control.

On the farm, at the plant—the slogan is the same: "If it's Borden's, it's *got* to be good."

So look for the Borden St. Charles label. Buy several cans of this fine evaporated milk today. It's irradiated with vitamin D.



A Utah Product

IF IT'S *Borden's* – IT'S GOT TO BE GOOD

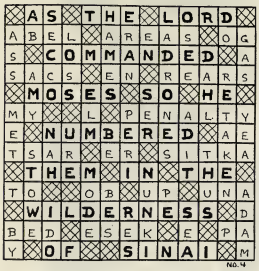


To Your Friends and loved ones away from home—

There is no better way of keeping them close to home and church ties.

Send the ERA

SOLUTION OF DECEMBER PUZZLE



a Better Way

To Keep Your Current Magazines . . .

A New and Practical Binding Development

Here is a new and convenient way to keep your magazines as they come in, orderly and readily accessible. It consists of a durable, attractive cover, so devised that twelve issues of **THE IMPROVEMENT ERA** can readily be placed therein, ready for convenient reading.

This binder eliminates the confusion on your reading table which is likely to result when your various current magazines are left to lie about loose.

We can supply covers for holding twelve current issues of any Church publication, (and other publications as well), at surprisingly low prices.

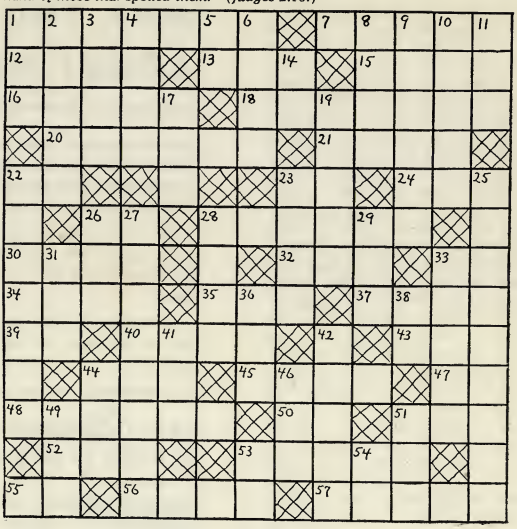
Write for further information, or call at our office for a demonstration.

The Deseret News Press . . .

29 Richards Street
Salt Lake City

Scriptural Crossword Puzzle—Israel's Deliverers

"Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them." (Judges 2:16.)



ACROSS

1 "And when there was an . . . made"
7 Greek letter
12 "And . . . Gideon was come"
13 "sword of . . . Lord, and of Gideon"
15 "O . . . God, remember me"
16 American actress
18 Lost
20 "for this cause have I . . . thee up"
21 "head and captain over . . ."
22 "Give . . . a blessing"
23 North central state
24 Not cooked
26 "came . . . to her for judgment"
28 Old Testament book
30 Unless
32 Shelter
33 "Now there was . . . appointed sign"
34 ". . . shall I be weak"
35 "Out of . . . eater came forth meat"
37 "did as the . . . had said unto him"
39 "The Lord . . . with thee"
40 "I will put my hook in thy . . ."
43 "until the day that . . . entered into the ark"
44 "And it . . . a custom in Israel"
45 Shamgar slew 600 men ". . . an ox goad"
47 Elder
48 Cleaner
50 Ruthenium
51 Swedish measure; reference
52 "And . . . land had rest forty years"
53 "the Lord the . . . be . . . this day"
55 Note; state
56 Bird with single repeated note
57 Warble

Our Text from Judges is 12, 13, 15, 20, 21, 26, 28, 34, 35, 37, 44, 45, 52, and 53 combined

DOWN

1 "and his master shall bore his ear through with an . . ." (var.)
2 "Jesus stood on the . . ."
3 Bristle
4 Against
5 Army officer
6 Dull, heavy sound
8 Valley in which David killed Goliath
9 ". . . of pleasures more than . . . of God"
10 Genus of trees; mater (anag.)
11 "Ye shall not . . . unto the word which I command you"
14 Printer's measure
17 "he planteth an . . ."
19 Scaffold
22 "make . . . of thy name"
23 "an . . . soul shall suffer hunger"
25 "thy love to me was . . . passing the love of women"
26 "meet for the master's . . ."
27 Featherlike
28 Smallest particles
29 Fish
31 Monogram for Jesus
33 "after Abimelech there . . . to defend Israel Tola the son of Puah"
36 Chop
38 "Then sang Deborah and Barak the son of Abinoam . . . that day"
41 Chemical suffix
42 ". . . to shew thyself approved unto God"
44 Siamese measure; reversed, a tree
46 Son of Caleb 1 Chron. 4: 15
49 Greek letter
51 "fair weather: for the sky is . . ."
53 Sweetheart (Scot.)
54 "and said, . . . in this thy might and thou shalt save Israel"

Wellsprings of Life

(*Concluded from page* 61)

divorce rate the highest that the world has ever known. . . .

I plead with you that as you contemplate this you contemplate also the high and holy purpose of marriage itself, not the childless marriage, that leads often to quick and easy divorce, but that you will contemplate the sacred and holy responsibility, under this divine order God has established, to bring to pass the immortality of those glorious sons and daughters of God that still cry about His throne for this earth life and its opportunities: that we shall not use these glorious powers with which God has endowed us to reproduce ourselves, as a mere means of gratification and pleasure, but that we shall consecrate these holy powers to give life to those who are as worthy as we are, as noble and as great, who desire their opportunity.

If you will do this you shall grow in love for each other, you shall grow in favor with God, and be laying the foundation of your eternal kingdom. And if you shall live up to this high privilege that is yours, you shall attract the ends of the earth, and young men and young women will come from afar and say: "Come, let us go up to the mountain of the Lord, to learn of this."

As I have discussed this theme with you young men and young women, my remarks have been directed to you very largely. With all my heart I love you, for I believe that you are the finest generation of young men and young women that have ever been born into the world. I not only know that the Lord has reserved the men who laid the foundation of this great latter-day work, to come in this age, but He has reserved you to come now to support His kingdom, that shall not fail and shall not be left to another people.

So I approach you with a desire to inspire you with the magnitude of your responsibilities and your privileges, not only to carry on the work that presently shall come to you, but to prepare yourselves to come unto the hill of the Lord, to stand in His holy place. I am sure there is no doubt what that means. It means that some day we hope to be permitted to come into the presence of the Almighty, into His celestial kingdom in its highest degree, where we may be permitted to look upon His face, not only for a moment, but to be privileged to dwell in His presence, the very fountainhead of all light, of all power, and of all truth, forever and forever.

Young men and young women, talk about "youth movements"—the greatest opportunity to make a youth movement world-renowned and glorious is yours. Arise and shine, and become the very light of the world, the salt of the earth. The glory of God can be upon you to such an extent that the Lord Jesus Christ will some day come and live with such a people for a thousand years.

God help us, having found the straight gate and the narrow way, to pay the price to walk that way and come to the glory that is ours while we live, and the exaltation in the presence of the Almighty when life is ended, I pray, in the name of the Lord Jesus Christ. Amen.

METAMORPHOSIS

By Hugh B. Brown

CHANGE alone is permanent, we're told;
Change is predetermined and God-sent;
Were present and future cast in static mould,
Mortal men could not be heaven-bent.

Our lives must change with new environment;
To arrive, to stop, were permanently to die.
To gain experience we to mortal life were sent;
Change develops wings with which to fly.

The butterflies emerge from out a lowly state;
Not one of them, once formed, would be a chrysalis again.
Shell-bound forever?—a hapless state;
And yet each timid one a chrysalis would remain.

The unborn babe, if it could have its way,
Would remain forever 'neath its mother's heart;
Cramped and dependent, it would prefer to stay
Rather than—through birth—a new life start.

The beauty of youth, so glorious in its time,
Becomes stale and withered where there is no growth;
The beauty of age adds poetry to rhyme,
And change eternal is an attribute of both.

Man's body like a chrysalis is but a shell;
No maturing soul, if it could have its way,
Would choose forever in this mortal house to dwell:
The night of death is harbinger of day.

Eternal increase is the crowning truth we teach;
Stagnation, ennui, death and anti-life
Would be our lot without a "grasp exceeding reach"—
Change adds eternal progress to eternal life.

We fear the future and the change it brings
Because we do not understand the plan.
When thoughts have inspiration's wings
We'll name "eternal increase" God's greatest gift to man.

(London: December 14th, 1939.)

"L. D. S. TRAINING PAYS!"

TIMES ARE CHANGING—

Right Now!

The past year brought to the L. D. S. Business College the greatest demand in the history of the school for **trained** office workers.



If this demand continues in the coming year—and indications are that it will—right now is the time to begin **your** business career.

Write at once for information about our courses, methods of training, low tuition rates, and really effective employment service.

L. D. S. Business College

Salt Lake City, Utah

Your Page and Ours

Glenwood, Alberta, Canada

Dear Sir:

A FEW days ago I solicited and received an *Era* subscription from Wallace Leavitt, who is the son of Edward Leavitt. When it came to the knowledge of the father, he asked that the subscription be changed to his name. He explained that his name had never been off the *Era's* subscribers' list since it was first published and he wanted it to stay there for the rest of his life. He is now sixty-six years of age.

Edward Leavitt is to be congratulated on his record as a subscriber of the *Era.*

With deepest respect,
Bishop C. J. Wright.

Mr. Ray L. Jones
Logan, Utah.

REGARDING item you refer to about placing *The Improvement Era* in libraries in wards and stakes of the Church. We appreciate this suggestion very much and were just a little surprised to learn that the Cache Public Library does not have a subscription of the magazine. We have a definite policy established regarding subscriptions for public libraries. We furnish libraries with subscriptions at the rate of $1.00 a year—or half price.

Because of the large number of libraries in the wards and stakes of the Church it is not possible for us to place them all on our complimentary subscription list. However, we feel that perhaps we have not been as alert as we should have been in getting over the idea of library subscriptions to our ward and stake *Era* Directors. We are going to try to correct this difficulty during this present campaign and try also to place as many subscriptions in libraries as possible.

Thanks again for your splendid cooperation.

Sincerely your brother,
J. K. Orton, Business Manager.

November 14, 1940.

Dear Brethren:

THE cover of your November issue was even more along the Thanksgiving line than was acknowledged. This impressive piece of sculpture stands in a park in the city of Springfield, Mass. The work was done by one of the most outstanding sculptors in this country, Saint Gaudens. It is called "The Puritan."



I am including a snapshot taken of this statue with three of our lady missionaries surrounding it.

Very sincerely yours,
Elder Frank V. Nelson,
New England Mission.

CORRECTION

BY A printer's error, the cut appearing in the lower right hand corner of page 715 of the December *Era* was inverted in some copies. In these copies, "the stone memorial tablets of Xerxes" should be reversed to be observed properly. If you received such a copy, it is only necessary to keep in mind that the white hat of the man should be in the upper right hand corner.

CORRECTION

ON page 678 of the November, 1940 *Era,* where it reads "Grand Coulee, Washington: L. L. Burningham, Coulee City, Wash., it should have read, "GRAND COULEE, WASHINGTON: *C. William Burningham, Coulee Dam, Wash.*"

"HAMBUSH"

Two small British boys were gazing at the shop windows decorated for Christmas. Presently they came to a butcher's shop, and one of them pointed to a number of hams hanging from a large holly branch. "Look, Tom," he said. "Look at them 'ams agrowing up there."

"Get away," said the other. "'Ams don't grow."

"Well, that's all you know about it," said the first scornfully. "Ain't you ever 'eard of a 'ambush?"

PUT AN ELASTIC ON IT

"Yes, madam," the postal clerk said, "this parcel will be all right. But, as a matter of fact, you have put three cents too much in stamps on it."

"Oh, dear," the old lady replied, "how awkward. I do hope it won't be sent too far."

EXPLANATION

"Tell me, papa, what is a consulting physician?"

"He is a doctor who is called in at the last minute to share the blame."

HEAR! HEAR!

A doctor, an engineer, and a politician were arguing over who had the oldest profession. The doctor said: "Of course, medicine is the oldest. Mankind has always had physicians, and they are even mentioned in the Bible."

"That is nothing," said the engineer. "The Good Book tells how the world was created out of chaos, and how could there be any order brought out of chaos without an engineer?"

"Yes," said the politician, "and who do you think created chaos?"

BEGINNING EARLY

New bridegroom: "You know, darling, in our wedding ceremony yesterday, I promised to cherish you. What does that really mean?"

New bride: "Why, honey, that simply signified your willingness to wash the dishes, dust the house, do the laundry, etc., whenever I'm tired or busy or out calling."

WE'VE ALL HEARD HIM

All through the football game he had yelled and cheered the home team to victory, then suddenly grew silent. Turning to the man next to him he whispered, hoarsely, "I've lost my voice."

"Don't worry," was the reply, "you'll find it in my left ear."

LEARN AMERICAN FIRST

School days are here again, which reminds us of the man who was walking down the street in Richmond, Virginia, and on passing a group of young colored girls on their way to a seat of learning, overheard one girl ask of another: *"Is yuh did yuh Greek?"*

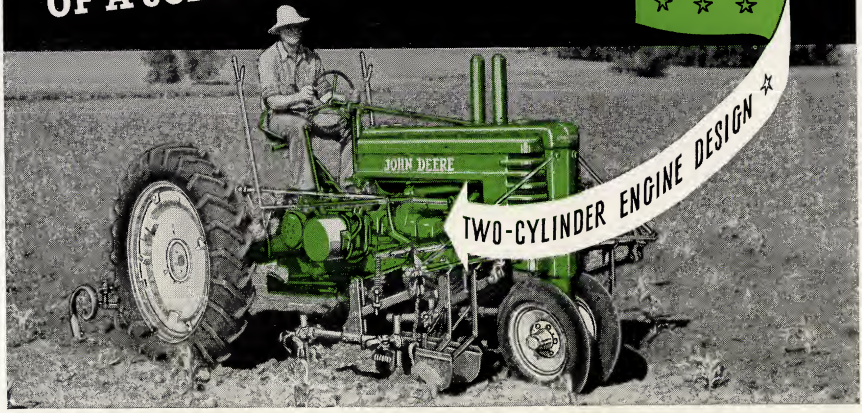
POST MORTEM POSTSCRIPT

Mr. Bronson died very suddenly and an important business letter was left unmailed.

Before sending it off, his secretary, who had a passion for explanatory detail, added the following postcript below Mr. Bronson's signature:

"Since writing the above I have died."

THAT OUTSTANDING ECONOMY OF A JOHN DEERE BEGINS RIGHT HERE



TWO-CYLINDER engine design! For seventeen years this exclusive John Deere feature has been making tractor history . . . helping more than a quarter of a million owners of John Deere tractors to cut their costs . . . to do their work easier, faster, better.

You need only to talk with John Deere owners to learn of operating costs almost unbelievably low. Many are plowing for as little as 9 cents an acre for fuel . . . cultivating for 1-1/2 to 2-1/2 cents an acre . . . doing all their jobs at proportionately low cost.

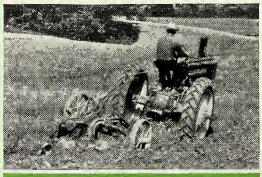
But the ability to burn the low-cost fuels successfully and efficiently is only one advantage of John Deere two-cylinder engine design. It makes possible the straight-line transmission with no bevel gears to consume power . . . the belt pulley on the crankshaft . . . the proper distribution of weight for better traction in difficult field conditions . . . the fewer and heavier parts that last longer . . . the easy, simple maintenance, much of which you can do yourself.

Combined with all these outstanding mechanical advantages in the John Deere you have an equally impressive array of operating features—an unexcelled view of the work ahead and on both sides of the tractor at all times . . . a handy clutch that you can operate while standing up, sitting down, or from the ground . . . smooth, responsive steering . . . foot-controlled differential brakes for short turns and safe stopping . . . a hydraulic power lift . . . a roomy platform. (Self-starter and lights available for Models "A", "B", and "D".)

Own a John Deere and make your work easier, cut your costs, save time and work. Among the nineteen models in six power sizes, there's one that will fit your needs to a "T". Ask your John Deere dealer to arrange a demonstration. For more complete information by mail, use the coupon below.

Partners in Profit

Available for John Deere general purpose tractors is a complete line of integral equipment . . . equipment that does a better job . . . that plants more accurately . . . fertilizes more safely . . . cultivates more thoroughly . . . harvests more efficiently . . . in short, that does the kind of job that insures bigger profits.



More powerful, more economical, sturdier is the new Model "B" for '41. Handles a 2-bottom plow in practically any condition. For larger farms there is the 2-3-Plow Model "A" and the full 3-Plow Model "G".



For the small farm or to replace the last team on the large farm, there is the low-cost, 1-2-Plow Model "H" which cultivates two rows, shown here with a Model "H" Tractor-Drawn Spreader.

JOHN DEERE *Two-Cylinder* TRACTORS

FOR ECONOMY . . . SIMPLICITY
DEPENDABILITY . . . EASE OF HANDLING

John Deere, Moline, Illinois. Dept. G-150

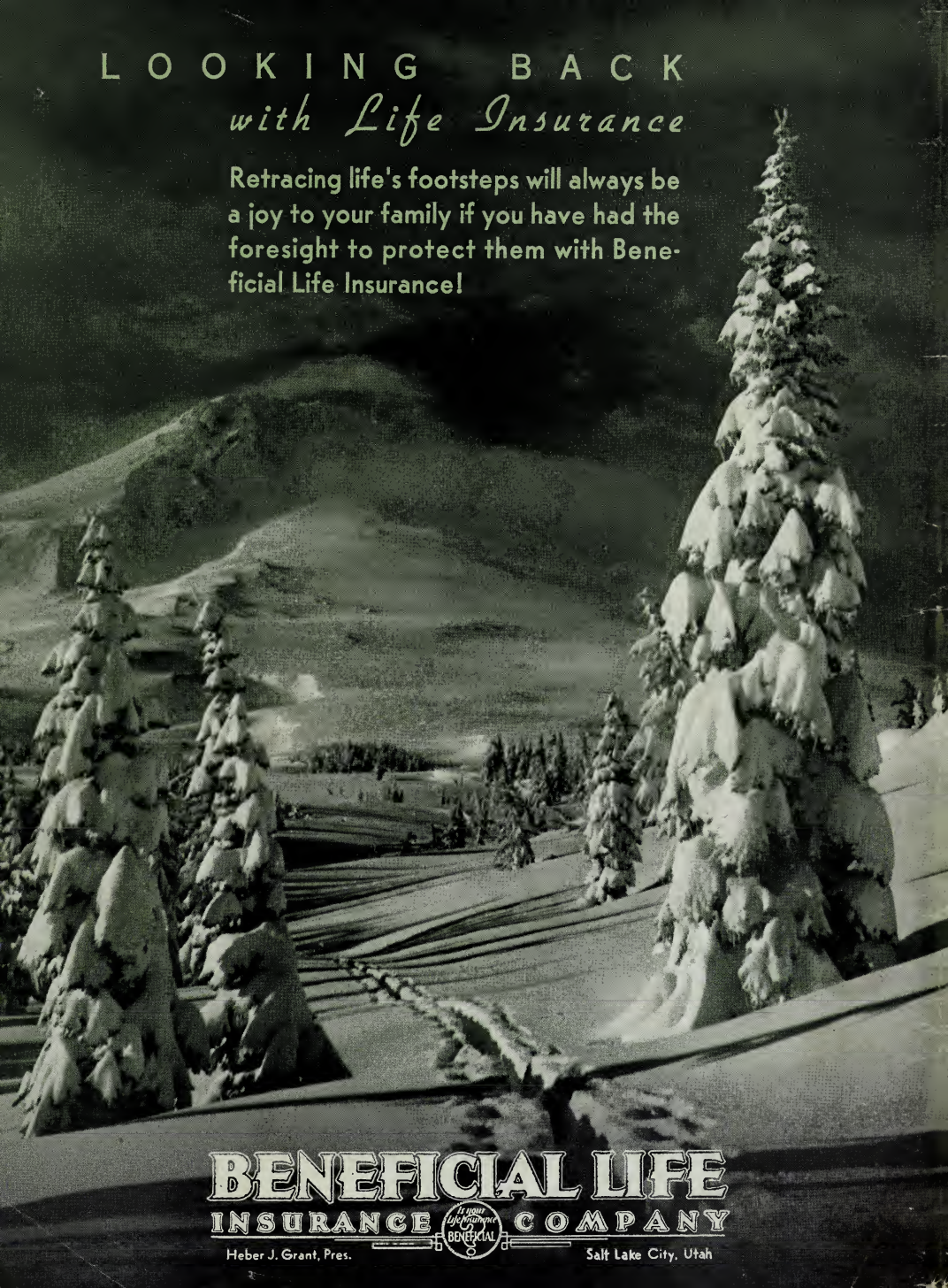
Tell me more about the advantages of John Deere two-cylinder tractors. I have checked the models in which I'm particularly interested.

☐ 1-Plow "L" ☐ 1-2-Plow "H" ☐ 2-Plow "B"
☐ 2-3-Plow "A" ☐ 3-Plow "G" ☐ Orchard Models
☐ Standard Tread Models for field and belt work

Name.....

Town.....

State.....R.F.D.....


LOOKING BACK
with Life Insurance
Retracing life's footsteps will always be a joy to your family if you have had the foresight to protect them with Beneficial Life Insurance!
BENEFICIAL LIFE
INSURANCE COMPANY
Is your Life Insurance BENEFICIAL
Heber J. Grant, Pres.
Salt Lake City, Utah